TRUTH

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THE WHITE KNIGHT OF SPIRITUALISM

Reviewed by
EDMUND BENTLEY, M. A.

"It is absolute lunacy, or it is a revolution in religious thought", wrote Arthur Conan Doyle on October 21, 1916 in the magazine "Light" with reference to the revelation of Spiritualism.

From that moment until his death in July, 1930 the gentle giant devoted his whole life and energies to the propaganda of the philosophy of Survival.

These last 14 years were a culmination of a glorious life lived by one of the most versatile and engaging characters of the twentieth century.

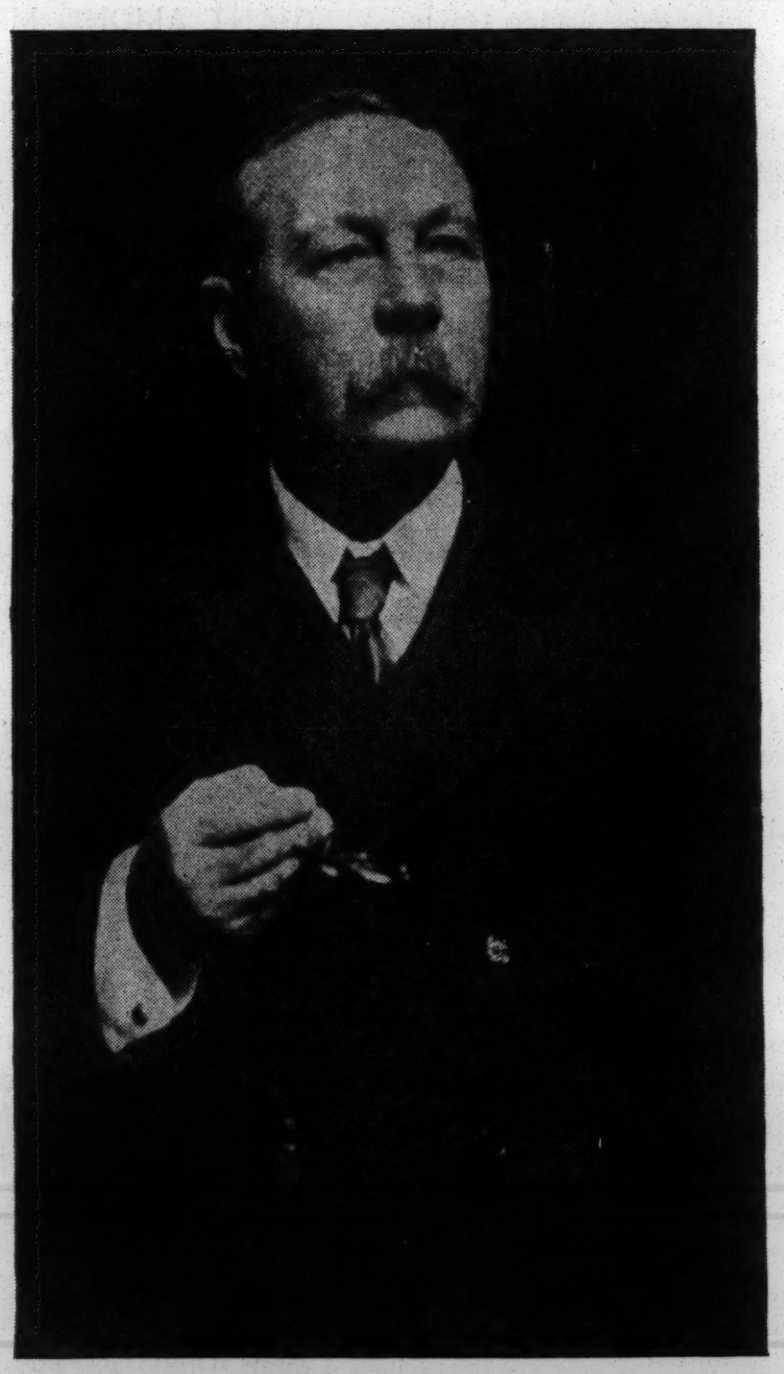
John Dickson Carr in "The Life of Sir Arthur Conan Doyle" (Harper $3.50) has told his story with consummate skill.

DIADEM OF FAITH

It is the story of a genius who crowned a long life of adventure with a diadem of a spiritual faith that never wavered, a spiritual faith that took him to the far Antipodes, through Australia, New Zealand, South Africa, Canada and three times through the United States, blazing the trail of a new era, and paying what he considered to be his debt, his meed of service, both to those on earth who mourned their dead in the first World War, and to those in the spheres of life in the invisible who needed a spokesman to pass on their presence, and proclaim them as living on, to the loved ones they had left on earth.

John Dickson Carr describes Conan Doyle's last 11 years in these words:

"For 11 years his soul did not sleep, for 11 years through a changed postwar world, all that incredible energy poured into going anywhere, speaking anywhere, challenging any opponent, working with scarcely any rest, something charged with an inexhaustible source of energy."



Challenged All Comers

To the many Spiritualists who should read this book, the last few chapters describing the great fight which the White Knight of Spiritualism waged in the cause which he had at heart, will come as a crowning summit to a life which goes through an enthralling series of stages of adventure.

But the whole work will present a sustained interest to countless readers who are interested in Conan Doyle as the creator of Sherlock Holmes, as the champion of wrongs against human beings, especially among the criminal classes, and as the mouthpiece of a patriotism that shone bright and clear in England's stormy days.

His mother was descended from Irish landed gentry who brought up their children to believe in chivalry, and their menfolk to defend the oppressed and to champion the rights of women.

The author, Dickson Carr, has worked closely with the Conan Doyle family in England, and the two surviving sons, Denis and Adrian, permitted him to sort out and peruse the vast bulk of material that was left.

Apart from manuscripts, the correspondence of Sir Arthur Conan Doyle averaged about 60 letters a day throughout his life; all of these he docketed and preserved.

"THE MA'AM"

His incredible mother, "The Ma'am", as he called her, was the guiding influence behind his life. She was the incentive for this chivalrous knight in armor, and the long chain of historical novels which gave him a name in literature.

Reading this biography, we find that the author takes us, to begin with, to the early days of the young, poverty-stricken doctor when he opened a practice in Portsmouth, England.

Prior to that, we note that he was brought up severely at the Roman Catholic College of Stonyhurst.

Conan Doyle, however, retained all his life a complete independence of religious dogma and creed. The creeds, both Catholic and Protestant and the doctrinaire systems of the

DOYLE, ONE-MAN CRUSADE

established churches, made no appeal to him, either as a young man or in his middle or later periods.

Many critics of the author of Sherlock Holmes declared that Conan Doyle had rushed into Spiritualism as a result of family bereavements, and through the overwhelming stress and strain of the first World War.

But John Dickson Carr makes it quite clear this was totally untrue.

THE GENERAL

For 30 years prior to 1916, when Doyle devoted his whole life and energies, and his money and his health unto death, to further the cause he believed in, he had made contact and intense study of the subject, and as the young doctor in Southsea he had come under the influence of General Drayson, distinguished astronomer and mathematician, who was a Spiritualist.

To this gentleman, Conan Doyle dedicated his novel "Captain of the Pole Star", and he it was who spoke to the young author about his own conversion to Spiritualism through conversations with a dead brother.

"The existence of life after death," General Grayson said, "is not only a fact; it can be proved as such!"

BEGAN IN 1887

This was the year 1887. It was in this same year that Conan Doyle began a series of sittings with mediums of which he kept a detailed record.

When sitting with an experienced medium, Horstead, "a slightly bald, grey man with a pleasant expression," who spoke "of an old man with high forehead, thin lips with a very strong-willed expression, looking fixedly at the medium," first-class evidence was given.

This was recorded by Doyle, and the incident seemed to have made an impression on him.

It was as if, throughout the whole of his adventurous life, the gentle giant felt his affinity with this philosophy.

Doyle, like many of us, was skeptical of the obvious explanation of the survival of kith and kin in worlds surrounding this earth, worlds invisible to us, and wandered down channels of alternate explanation.

HIS THEORIES

At times he thought the subject could be explained by conscious and subconscious telepathy. He read the works of Lombroso, Richet and others.

Especially was he impressed with F. W. H. Myers' book, "Survival of Bodily Death". This work was not published in its complete form until its author had passed over in the year 1900.

But all the time Conan Doyle realized in his soul that if this philosophy did indeed contain the truth, it contained a new revelation for mankind.

It strung together the whole framework of every religion that had been given to man on earth, and proved the logic and the consequences that had never been revealed before.

AND HIS SECRET

The secrets of Doyle's success as a propagandist in Spiritualism were his towering stature, common sense, the qualities of practical, healthy materialism, his athletic prowess as a boxer, a first-class amateur billiards player, his membership of the medical profession, his familiarity with every walk of life; all these combined to reveal a champion of sanity.

Capping this was the fact that he was the creator of Sherlock Holmes, a household name both in America and England.

The author of "The Life of Sir Arthur Conan Doyle" has treated the Spiritualist case more than fairly.

Dickson Carr admits that he is not himself a Spiritualist, and that he has not received sufficient evidence, nor is he sufficiently curious to pursue the subject to obtain personal conviction.

But he has given the right place to the religion which crowned the life of his famous hero.

Not only that, he has created a vein of reference throughout this biography to a series of flashes which light up the pathway of this life from time to time.

In doing this, he shows that this particular quality that formed the sum total of the life of Conan Doyle, qualities of character and heredity, qualities from his Irish ancestry and upbringing, qualities which matured and developed during those decades before the world-wide success, were traits of personality, which in developing themselves, led inevitably to a contact with the world unseen.

GIANT AMONG MEN

So was made this giant among men the inevitable missionary-pioneer for the cause of Spiritualism which he ultimately became.

Reading these chapters, dealing with every facet of an extremely adventurous life, we find that he lived the Seven Principles of Spiritualism in his dealings with his fellow men.

The author reveals this, for example, in his graphic account of Arthur Conan Doyle's protagonism for two victims of the English criminal law system.

The first case was his heroic defense of George Edalji, a young Indian living in Birmingham and practicing as a lawyer.

WRONGLY ACCUSED

This man had been wrongly accused and sentenced to seven years' penal servitude for the slaughter of animals in the neighboring countryside which was really the work of a maniac who escaped the notice of the police.

Conan Doyle unravelled the case, and forced the Home Office to release Mr. Edalji from prison but he failed to obtain for him a free pardon though he revealed the absolute guilt of the real criminal by a series of masterly deductions.

But the Home Office of that date, 1898, would do no more

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than compromise over the original verdict.

The second case of his championship of human wrongs was that of Oscar Slater. The facts relating to this are commonly known, and the biographer has dealt with them in a dramatic manner which would be unnecessary for the reviewer to repeat.

In addition to these instances of human championship, Conan Doyle is famous for his defense of Britain over the Boer War.

The pamphlet which he published stating the case of Britain against the Boers threw him at loggerheads with W. T. Stead, another famous Spiritualist and writer, who was equally vehement in defense of the Boer, and in charging Britain of barbaric methods of warfare in South Africa.

PRACTICAL SPIRITUALISM

Finally, we have the record of Doyle's exposure of the atrocities that were taking place in the first years of the century in the Belgian Congo, and of the series of crimes committed by the Belgian Government under Leopold II against those defenseless people.

All these actions illustrate the practical Spiritualism which Doyle applied, innately, in his conduct throughout his life.

Of his private life a good deal is here written. Again we find his chivalry expressing itself in the exquisite care and sympathy with which he surrounded his invalid first wife.

ROMANCE

We see that the great affinity of his life was, however, for the lady whom he married after the death of Touie.

But in spite of the fact that 11 years had to elapse before his great love could be consummated, he behaved with rectitude.

Only in his thoughts and in occasional letters to his mother did he reveal the tremendous strain under which he was laboring, by maintaining that former loyalty for one who had shared his early struggles and was always the epitome of unselfishness and kindness.

When she passed over he was at last free to marry again, and this second love lasted throughout his earthly life and onwards.

LADY DOYLE

The author has to be congratulated on the delicacy with which he handles the familiarities of his hero's private life, revealing all the truth which readers will appreciate in forming their picture of the family background to Arthur Conan Doyle.

Up to this point I have avoided mention of the literary output of Conan Doyle. Here, the author divides it into the right stages of creative activity.

ANTI-SHERLOCK

It seems that Conan Doyle, for a large part of his life, despised the facile output of the Sherlock Holmes series of books, and was engaged in a struggle to make the world accept him as a literary figure and author of the historical novel.

"The White Company" and "Fortunes of Sir Nigel" he considered to be his greatest literary achievements.

Whether he would think this now on reviewing his whole earthly path is another story, but suffice to say that his aim was to build a clear picture of a series of historical epochs.

Their success lay in the tempo of adventure and in his ability to describe tragedy and mix scenes of violence with humor.

SELF-PORTRAIT

Dickson Carr makes out that Sherlock Holmes was a portrait of Conan Doyle himself.

The author wishes his readers to understand this, and from time to time deliberately brings forward things by which they may recognize this fact.

When, as a young man, Doyle was impressed with Winwood Reade's "Martyrdom of Man", he places a reference to this in the conversation between Sherlock Holmes and Doctor Watson.

Gradually Conan Doyle came to recognize that the public were insatiable in their demands for more and more series of stories of the great detective.

In a rather cynical vein he accedes to this world-wide demand. But first, he asks the proprietors of the "Strand Magazine" and the American

End of Sherlock Holmes

publishers higher and higher prices for each subsequent series.

These demands are met with avidity, and when Sherlock Holmes is killed off by falling over the falls at Reisenbach, it is some eight years before the author surrenders to world pressure to resuscitate his hero and begin again a series of adventures round about 1903, which culminated in the real Last Bow, when Holmes comes out of retirement and captures the famous German spy at the beginning of the first World War.

It was during this last decade and a half, from the end of the Boer War to the commencement of the 1914-18 war that Conan Doyle entered into his most prosperous and sunny period of material success.

During these years he was able to float on a wave of universal acclaim; during these years he was able to enjoy the fruits of happy matrimony, the joys of bringing up his second family, and yet, this decade was a lull before the storm of more adventure.

Again, we return to that period of climax from 1916 to his death in 1930.

During this last stage, he ignored lucrative offers in every field of literature, and wore his energies threadbare in world tours of Spiritualist propaganda.

Conan Doyle was single-minded in his rebuttal of criticism from both friends and foes.

Here, like St. Paul of old, he believed that the world needed the truth which had so tardily been revealed to man.

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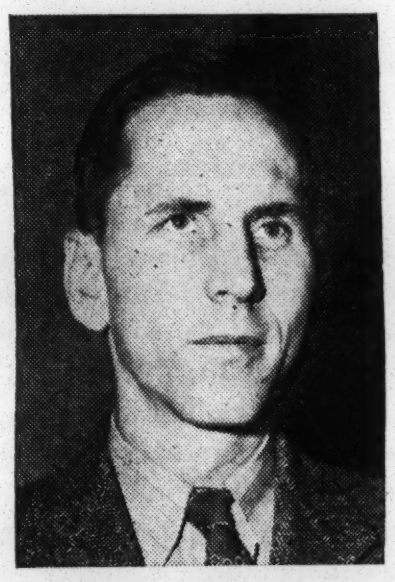
THE MAN WHO WAS AT HIS OWN FUNERAL

By JAMES CRENSHAW

(A well-known Los Angeles, California, reporter)

A man proved he was alive, just 30 hours after his bodily death, and later attended his own funeral.

Inadvertently he also disproved one of the standard non-Spiritualist "explanations" of communication from the other world; namely, the oft-voiced theory that the purported communicator somehow reads the mind of the sitter and extracts information which appears to come forth as proof of identity.



JAMES CRENSHAW
Reports "Dead" Man

In this case, there can be no question of thought transference from sitter to communicator, because:

1. I was the sitter, and I know that I had no inkling whatever of the pertinent fact which proved identity. I did not even know this person had left his physical body.

2. The identifying fact was known only to three persons—the one who passed over, his wife and another person who was in no way connected with the instrument who gave the identifying message.

WIRE RECORDING

The "instrument" so-called by many of those who make use of his remarkable trance mediumship, is the Rev. Richard Zenor, of Los Angeles.

At a private sitting with him, I made a wire recording of all that occurred. At that time, I had not heard of the death of my friend, Eddie Baird, who for many years had been a member of one of the Zenor classes.

I knew that he had been ill, but I did not know of the serious lung condition which cost him his physical life on March 18, just 30 hours before the time of the recording.

More important, however, was the fact that I did not know and could not have known that four days prior to his passing, his suffering was so great that he told his wife he would like to end his life then.

In fact, he warned that if he were left alone and could manage to move to where he might find the means to carry out his threat, he would do so.

AS HE SAID IT

Mrs. Margaret Baird, his wife, says that only she and a close friend not even other members of the family, knew of these distressing statements by her husband who, it should be added, would ordinarily not have expressed such thoughts and did so under stress of acute pain.

The following is taken verbatim from the wire recording of the interview:

VOICE (through medium), speaking with difficulty:

Howdy, Jimmy.

CRENSHAW: Hello.

"I'M ALL RIGHT"

VOICE: It's Mr. Baird.

CRENSHAW: Who?

VOICE: It's Mr. Baird.

CRENSHAW: Mr. Baird?

VOICE: Tell Margaret I'm all right.

CRENSHAW: Why, I didn't even know you were gone.

VOICE: Yes, I passed over yesterday a little after 10 o'clock. (correct).

CRENSHAW (still surprised): Eddie?

VOICE: Yes, It's Eddie. Tell Margaret I'm all right. Tell Margaret and everybody that I'm with the teacher, and it's really pretty over here.

CRENSHAW: I'll bet it is.

VOICE: But I'm glad I'm

VOICE FROM THE BEYOND

over here now. I know one thing; I'm not dead, but tell Margaret that I told her that I wanted to commit suicide. Tell her that I couldn't have done that if I wanted to, that I'm all right now, that I'm not distressed, but they're going to help me.

(Note that reference is made here to a specific conversation with Mrs. Baird confirmed later by her and known only to her and one other person.)

VOICE: And I'm going to continue my learning here, and (tell her) that I'll talk to her as soon as I get more strength, and that I'm all right now. Tell her that my lungs are all right —it's all clear now. I'm free—

RICHARD ZENOR

that she'll have to do her own cooking now.

CRENSHAW: Were you doing her cooking for her?

VOICE: Yes.

CRENSHAW: Oh, I didn't know that. (Note: This was correct. Mr. Baird had been cooking some meals for himself and Mrs. Baird.)

VOICE: I'll come in again.

CRENSHAW: Oh, good. You'll be stronger next time. It's quite a trick, isn't it (i.e., speaking through the medium)?

VOICE: It is. As soon as I get strength I'll tell you what I found out to be true.

CRENSHAW: Good, Eddie. That's a promise.

"GLAD I'M HERE"

VOICE: Don't worrry, and tell them all that I send my love and that I'm better off and not to be unhappy, and I don't think they are.

CRENSHAW: I'm sure they're not. They know better than that.

VOICE: Well, I'm glad I'm over here and that I'm all right. Tell them that I've seen the folks and that I'm all right now, and the teacher is working with me and helping me out.

(Note the repeated references to being "all right," emphasized and re-emphasized as the result of sudden release from extreme suffering.)

VOICE: They're dressed beautifully here. I'm in the astral right now, but I'm merely here until I get straightened out. I was probably asleep for, oh, several hours, I guess. I don't know, but I'm all right now.

CRENSHAW: What was the first thing you saw?

"I SAW THEM"

VOICE: Well, when I first woke up, I saw the folks — that's Eddie—that is Margaret's father and mother—I saw them, and I saw this man robed before me, and I knew that it was the teacher. I'm not suffering. I'm all right now and help me to come back.

Ebenezer ("Eddie) Mitchell Baird was born in Bathgate, Scotland, on April 8, 1886. He had lived for many years with Mrs. Baird, a telephone company supervisor and employment interviewer, at 1332 West 94th St., Los Angeles.

HE WAS THERE

Funeral services were conducted here for him two days after my interview, and he later proved that he was present in spirit, as well as in body, at the service.

On March 25, again speaking through Mr. Zenor's mediumship, he described accurately the scene of the services, named persons who were present and said to his brother-in-law, who had participated in the musical part of the rites:

"Bob, I enjoyed your singing."

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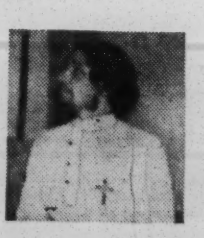

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Let Me Tell You

By JULIETTE EWING PRESSING

Psychic Observer is owned by its founders, "The Pressings" and the general policy and friendly spirit of this journal will continue.

I open my story with these remarks because scores of letters have come to my desk asking whether or not we had sold the paper, what the policy would be, and many other pertinent questions relative to the work carried on by the paper.

Hence, I shall go into detail and outline some of the reasons why we are making the changes and what our intentions are.

COMMON BOND

The general policy, as I said before, of *Psychic Observer* will continue, but under the skilled supervision of Paul Miller who will handle the editorship we shall endeavor to keep abreast of all current events of interest to Spiritualists.

Naturally, three people whose sole interest in life is the promotion of Spiritualism can accomplish more than two.

The intimate style of *Psychic Observer* has drawn thousands of people together in a common bond of interest, and in the past I have spoken of us all as the *Psychic Observer* family, so this family spirit persuades me once again to detail the inside story of the many changes that will expand the influence of *Psychic Observer* and create an international interest in Spiritualism.

PREPARATION

For many years, Ralph and I have realized that we should prepare someone to carry on our work, in the eventuality of serious illness or the passing away of one or the other of us, because no business, especially one upon which so many people depend for guidance and news, should be in such jeopardy.

We have also recognized the serious responsibility we have to our readers. The confidence of thousands of people is vested in what they read in *Psychic Observer*. To them it is guidance which carries them along the spiritual pathway so that they will become more aware of their inherent spiritual natures.

Juliette Ewing Pressing; a word with her "family".

Several times we have made proposals to certain young men who, we felt, would be competent to become editors of our paper, but in each instance the proposition has not been accepted.

To be editor or publisher of a paper designed to chart the spiritual way is not only a great responsibility but one fraught with many difficulties.

JOB FOR EACH

The concept of the duty of an editor of a Spiritualist paper caused likely candidates to be somewhat apprehensive about taking on the job. Not only is there the production of the paper, but there is also a large correspondence filled with personal problems, and to deal with these requires a sense of responsibility.

For eleven years Ralph and I have worked side by side, doing our very best to provide for our many subscribers a good paper and one that can be depended upon.

We have made many mistakes and will continue to make them as long as we are progressing, because such is the law of life, but out of our mistakes we have gained a degree of knowledge and when I speak of knowledge I mean that knowledge which is attained only through experience.

To edit a psychic paper, one must be familiar with mediumship and be able to report seances.

THE LETTER

To find someone who yearns to serve the spirit people in the capacity of an editor was a real problem, but, no problem is too great for the spirits to solve, so in answer to what I feel was our heartfelt prayers, last summer, out of the blue, we received a letter from Paul Miller, asking if we would be interested in consulting with him, with a view to collaboration in some manner in the work of *Psychic Observer*.

We had met Mr. Miller on one or more of our trips to London, but other than knowing his writings we were not intimately acquainted with him.

Immediately, however, we responded to his letter, rather enthusiastically, as at that time we were very weary and had undergone a serious and strenuous summer. The year 1948 was one of some confusion for us.

FLIGHT TO LONDON

Mr. Miller came to America, and while in Lily Dale, we discussed many plans whereby he might be associated with us, but none of these came to function at that time.

Later, however, after considerable correspondence, Ralph flew to London, where general plans were outlined and definitely made to open the way for Mr. Miller to be associated with us.

When Ralph appeared in his office at the London Daily Mail, where he was Parliamentary

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Let Me Tell You . . .

sub-Editor, Paul Miller was not even surprised, because he had been told by his spirit guides that a way would be opened whereby he would come to America and work for them. It was in his chart of destiny.

So, after resigning his position on the London paper, and making the necessary plans for leaving his former country, he came to America and we met him in New York City, around Christmas time.

After spending a few days in the great metropolitan city, we came to our home in Lily Dale, where Mr. Miller has been living with us.

There is probably no better way to learn the character and idiosyncracies of individuals than by living in the same home, especially where a more or less bohemian life is lived.

HOW WE LIVE

We cook meals when we are hungry, we wash dishes when it is convenient, and generally live such a life as is dictated by spirit. I can truthfully say that the harmony that has prevailed and the understanding of each other's ideals and viewpoints has been a pleasure to us all.

As time goes on, I am sure that the improvement in *Psychic Observer* and also the service generally that we can render to Spiritualists will be appreciated by all our readers.

To expand it is necessary that people are allowed to work unhampered. For us, as I said before, last year, 1948 was one of troublesome times.

Again, all plans were thwarted for anything other than "The Pressings" to continue owning and publishing the *Psychic Observer*. We decided to move from the camp grounds to Jamestown, N. Y., where we have secured a Victorian house at 10 E. Fourth St.

EASY TO REACH

Jamestown is a progressive city in all respects, one of the most progressive in America. There are two very good hotels and numerous restaurants. The climate is delightful.

Jamestown is located in the Chautauqua Lake region, and is only 20 miles from the Chautauqua Institution, where, during the summer months thousands of guests come to attend the lectures and concerts.

Lily Dale, too, is only 20 miles away, and the buses pass over good roads through beautiful country. It is also easy to reach Jamestown and Lily Dale from Buffalo.

INTRODUCTIONS

I have been so busy each day supervising the adaptation of our new home and headquarters that I have not been writing for you.

Ralph has always been well known in Jamestown and since Mr. Miller has joined us, he has introduced him to many of his friends.

At the Town Club there is a group of men with interests in their city and country who carry on a regular open forum each day at luncheon time. Out of this meeting and discussions on current affairs, Mr. Miller has been invited to address the Kiwanis Club, the Bar Association, and others out of his experience as a well-known British journalist.

INSIDE EUROPE

Owing to the fact that Paul was the Parliamentary Sub-Editor of the London Daily Mail, he is conversant with the politics and economies of many countries, and is well qualified to speak and write on Great Britain and Europe, which he has visited on behalf of his paper since the war.

Another impending change is that we are, at last, starting a society, something we have been asked to do for many years. People have written from all over the country urging us to open up some place where they could witness physical and mental phenomena throughout the year.

THE FOUNDATION

There is not a place of this kind in this part of the country. During the winter months, some years ago, we did conduct numerous seances with many of America's most highly developed phenomenal mediums demonstrating the return of spirit, but owing to the fact that we did not have this type of meeting during the summer camp season there were no facilities for handling the public, and no places for meals.

The American Foundation for Psychic Research, Inc., the new society, is a non-profit organization, and for details of membership and activities I suggest that you write to the secretary at 10 East Fourth Street, Jamestown, N. Y. I am the president.

Our seances there will be held throughout the year, and I know that many of the world's leading mediums, physical and mental, will serve the foundation.

Other societies have spent their time and energy trying to prove whether there is anything in mediumship, whereas we Spiritualists have proved it long ago. Our aim will be to extend our knowledge so that the many able men and women who are anxious to help us all from the spirit world can find expression.

STILL THE SAME

You will also see by this edition that the name of the corporation owning the paper is now called Psychic Observer, Inc.

That legal change was necessary because we are no longer located at Lily Dale. In all other respects the organization and ownership of the business remains as it was.

Then there is our new page size. The change there has been made to meet the modern trend for smaller-paged papers. They are easier to handle, and there are certain technical reasons why this has to be done to pave the way for future extensions. The influence of the paper is growing here and abroad, and we have to be ready to make it still more attractive and still more widely read.

PUBLIC MEETINGS

With Paul Miller to handle the work with the paper, Ralph and I will have time for propaganda, which is so seriously needed in the field of Spiritualism.

We expect to conduct public meetings in the Jamestown Hotel in addition to the seances at our headquarters at 10 E. Fourth St. We will publish reports of the research work which will be mailed to members quarterly.

Also, we do hope to learn more about mediumship and to publish books and to do

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ETHEL POST-PARRISH, CAMP SILVER BELLE, EPHRATA, PENNA.

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many things that will promote this great truth.

The foundation will strive to present the very highest types of work, and to do all that is in its power to promote and encourage interest in the development of mediumship and open the way for more and more people to have factual proof of the continuity of life.

Despite the new activities that will come into my life, I shall continue taking care of the correspondence and doing all that I can to help other people to find their way and to render all assistance possible just as I have done for everyone during the past eleven years.

BOOK BUSINESS

Ralph will devote his time chiefly to the book business and advertising for which he is so well qualified.

Few people realize that to keep a large stock of books and to be abreast of what is going on in the publishing field requires a concentrated effort that is quite enough to consume the working hours of any individual.

To keep a stock of the highly prized out-of-print books, it is obligatory for the buyer to make long trips.

So, I trust that this disclosure of our plans, will answer all your questions. Again, I express my deep appreciation to my many friends, and impress upon you that The *Psychic Observer* really is a family paper.

I ASK YOU

I have often said on the platform that I am always read with my "little commercial". Here is one. I must ask our *Psychic Observer* family to do what it can to help the paper. One way is to get new subscriptions. Tell people about the excellent paper. Send us your book orders and also your book wants because we will endeavor to find any book for you.

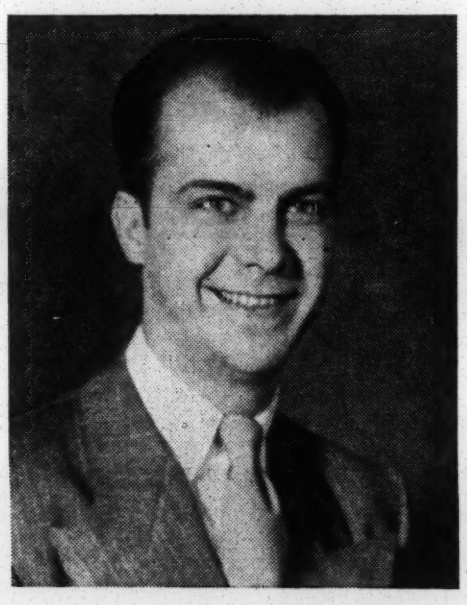
Show our book catalogue to all your friends, and tell them about the splendid stock of books that we have ready for prompt delivery. The entire list that is in the catalogue is in stock in our book shop.

Buy your seance room equipment, trumpets and other articles that you need for development from The *Psychic Observer*.

Make inquiries and join the society; be charter members. We hope one day to have this membership encircle the whole globe. Tell your interested friends about our plans.

We depend upon our *Psychic Observer* family and friends to support our endeavors and make *Psychic Observer* the most widely read Spiritualist paper in the world.

AND DOCTORS THOUGHT HE WOULD DIE



AUSTIN D. WALLACE

A war-time psychic experience in the Pacific battle area culminated in the ordination of a Spiritualist minister on May 8, when Austin D. Wallace, of Eaton Rapids, Michigan, was ordained to the ministry in the Spiritualist Episcopal Church by the Rev. John W. Bunker, presiding clergyman.

Mr. Wallace's psychic experience in the Pacific was the impelling urge behind his subsequent investigation of Spiritualism.

It occurred while he was serving in the medical detachment of an anti-aircraft unit which had made the D-Day landing at Aitapi, a New Guinea village, in April, 1944.

When the enemy had been cleared from the immediate vicinity a few days after the first landing Wallace fell victim to scrub typhus fever, and was sent to the tent hospital in the area.

Unknown to him then, the doctors felt his case was hopeless.

That night he saw his foster-mother standing at one side of his bed, and his father at the other. Both of these people were in the world of spirit.

They spoke to him, asking if he wanted to take a walk with them.

With their assistance, he was able to leave his body and travel in spirit with his parents.

"We went through a beautiful park," he said, "that was not like anything I ever had seen. I knew that it was in some other world, for the grandeur surpassed anything that could be found on earth.

"From time to time I saw various friends of mine who had already passed to the Great Beyond."

Finally, he was told: "It is time for you to go back now. It is not time for you to come with us, for you have a work to do on earth."

THE SURPRISE

And with that he became conscious of his surroundings once again on the battle-torn Pacific island. It was morning, and shortly afterwards a doctor came to the tent He paid no attention to Wallace, but busied himself with the patient in the next cot.

"Good morning, doctor," said Wallace.

For a second the doctor went on as though he had not heard, then he whirled around, demanding:

"Did you say something, Wallace?"

"Yes, doctor," Wallace replied with a smile.

The doctor shook his head in amazement. "I never expected to see you smile, or hear you talk again," he said.

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EMMETT, IDAHO

(P-256)

BETWEEN THE TWO WORLDS

By The Editor

HUMAN SCIENTISTS

Often I have asked, how scientific are scientists? In a long talk with a woman technician the other week, she said that scientists are as jealous of one another as are the non-scientists of this world.

From a former research worker, I learned that scientists like to have their work acknowledged. So do we all.

But the woman scientist is keenly interested in Spiritualism. With friends in her school days she experimented with table-tipping, and recalls that one message contradicted what she had in her mind.

TABLE WAS RIGHT

She once asked the table if she would become the school valedictorian. The answer was "yes." It was what she secretly desired to be, but refused to believe that it would come about. She was school valedictorian that year. As a girl, she saw spirit forms in her room at night, but was afraid of them.

She reports that the attitude of her fellow scientists is either that life after death is a kind of "continuous chemical reaction" — or they ignore the whole question.

THE THEORIES

Since we are all speculating in this paragraph, I might as well theorize that the scientists shift their ground every time a new discovery is made.

Had there been no chain reaction as demonstrated in nuclear fission, there would have been no theory of "continuous chemical reaction". It formerly was "cerebral impulses" or toe joint cracking, or regurgitating cheesecloth.

TOO MUCH TO SWALLOW

That last-named lie was mentioned to the woman scientist, as a theory to explain materialization, and she laughed.

I told her superior, a biologist of standing, that physical mediums are regularly accused of concealing quantities of cheesecloth about or inside their bodies and of ejecting them at will to simulate dead people, who talk, and walk, and dance and sing, and give evidence — and he laughed heartily.

I understand that he knows more than a little about the capabilities of the human body.

A REAL TEST

I have seen real, live researchers and they appear to be serious when they state the cheesecloth theory. It is a little harder when they are asked to demonstrate it. That is what I am waiting for — especially when the researcher is tied up, and gagged, and bound, and has a light flashed in his face, after being searched externally and internally, and stripped naked. Who would be a medium?

MIND ON MIND

My biologist friend and I were discussing psychic phenomena, and he said he thought that some of the psysical phenomena might be explained by the action of mind on mind at a distance.

I replied that, in effect, is what happens, with this difference: I think that the mind of the "dead" spirit guide is usually more potent than the mind of the living medium, and that certain conditions have to be present before the manifestations can take place. He does not agree that the activities of the dead necessarily explain everything.

BELIEF BUT . . .

So, I gave an instance, that of occasional nosebleeding. The doctor said that the blood vessels inside the nostril are very thin-walled and easily punctured, thus causing the bleeding.

He said that a powerful thought from a distance could cause the rupture. I could scarcely believe my ears, and this from a scientist who has not been to a seance, and to my knowledge has not read one book dealing with the scientific experiments in physical phenomena.

DOWN TO CASES

"But", I reasoned, "you make it more difficult to accept than we do, for you credit human beings here on earth with powers that have yet to be demonstrated, whereas we prove each step as we go along."

The biologist also suggested that a sudden draught of wind at the back of the neck might cause a nose bleed. Many psychics are aware of pressure at the back of the neck in certain stages of development.

I quoted the case of a developing medium whose nose bled, only a few drops, occasionally. Later a spirit guide passed on to him a message from his own spirit counsellor saying that he was sorry he had made his nose bleed, but it was inseparable from his development.

ALL IN A NAME

The point is that the medium had told no one, and that his own guide's familiar name had something to do with blood. No, I won't give it here. It might be used in evidence against me.

Among the many fantastic stories circulated in this world is one told me by another doctor — an optometrist, in case you think I am using the same doctor over and over again in different disguises like a stage army.

This story tells of Conan Doyle being deprived of his knighthood because he was a Spiritualist.

ONCE A KNIGHT . . .

No, it is not done that way in Britain. You have to do something very seriously bad before you revert from being a knight to plain mister. Doyle was a Spiritualist when he received his knighthood, as were Lodge, Crookes, Barrett, and Russel Wallace. (See next page)

Wallace's name is mentioned in a recent issue of the American "Geographical Magazine", devoted wholly to England. There is the briefly told story of the part played in world culture by British scientists, and again the incident is recalled of Darwin's development of the theory of the origin of species, or what has since been called the theory of evolution.

Russel Wallace, then much younger than Darwin, made the discovery at the same time, while he was out in the jungles of Malay.

DARWIN'S DILEMMA

He wrote his treatise, sent it to Darwin, who received it in London almost on the eve of giving his first public address to a learned society on his new theory.

Darwin, a man of integrity, and not a jealous scientist, asked two of his closest friends what he should do, for he admitted that the younger man had outlined his views exactly, even to using identical chapter headings. He also admitted that Russel Wallace's account was the better because shorter.

HE UNDERSTOOD

Darwin's friends urged him to go on with his lecture, and to incorporate Russel Wallace's views with his, and acknowledge the facts. They were sure that the young man would understand. He did, and Darwin tells the story in his autobiography, but Russel Wallace seldom gets the credit for what he did. Of course, he was a Spiritualist, and went much further than Darwin did, great thinker though he was.

PSYCHIC DOCTOR

Last time I referred to a California doctor who has been psychic from his boyhood, and now has many books of records of seance-room happenings.

This is the doctor whose father, a missionary, he saw, miles off, when he "looked" psychically for him. He would see his father driving his team, and was able to prepare for his homecoming. The psychic doctor, who asks to be anonymous, adds:

"Now, to reach across many long years and come to the time when my father had passed away—in his 99th year and the 73rd since he was ordained; friends of the Greater World kept me informed of his condi-

tion when he was taken ill and removed to a hospital.

"He was living about 2,500 miles away from me, and a day or so before he passed away one of those friends told me:

"We'll take him over soon now.

"Later I was told that about that hour he became unconscious, and the next night went to sleep.

"I knew about this before I received any word from those at his bedside but of course, it would not have been wise to tell those there of this knowledge.

"I KNEW"

"I knew that in due time I would hear from him.

"About two weeks later, as I was about to leave the home of a patient who was about to pass over, also an aged minister, his wife stopped me in the front room and said:

"'Some one is here who wants to tell you something'; I did not know she was a medium. She stood there in the hallway of their home and began to say:

"The book, the book, look in the book" . . . I did not place any reference for a moment, and that was all she could get just then.

"LOOK AT BOOK"

"We stood there quietly, and I let my mind remain quiet and receptive, then she went on: 'The book, look on page 88, 90, 92, somewhere along there'—and the presence faded away.

"It came to me, the 'book' was a book my father had sent to me in 1940, and which I had placed in the shelf in my library bookcase and had never had the time or impulse to do more than just look at the first few pages, expecting to give it full attention 'some time'.

DISCOVERY

"It was 'The Modern Use of the Bible', by Dr. Harry Emerson Fosdick of N. Y., who was a friend of my father.

"That must be 'the book', and when I reached home I took that book down and ran through its pages.

"I found that my father had underlined and made marginal notes all through the book, but at first I found nothing that seemed to indicate a 'message' until, on page 98, specially underlined was this sentence of Dr. Fosdick's: 'I Believe in the Persistence of Personality Through Death, But I Do Not Believe in the Resurrection of the Flesh'; and my father had written in heavy letters right beside this: 'Nor Do I'.

"Could one desire any more evidential message than this? And later I had many long talks with him through various mediums that were more intimate than any we had in forty years on earth."

THE SEEKER

"During the past 50 years", writes a correspondent, "I have attended thousands of meetings, seances, and had readings from the best mediums, but no medium has yet proved to me that my dear loved ones live in the spirit world.

"I have had many messages that were generalities, but every time I put a test question to a medium, I did not get a reply that proved survival. I would be happy indeed if I could prove survival."

FROM THE HEART

That is a cry from the heart, and deserves to be heard sympathetically. It is true that not every one gets personal proof, and it is also a fact that some people receive undeniable evidence wherever they go.

This seeker may have a difficulty he has not explained, and only the spirit guides associated with him would be able to tell why he does not receive that great boon of proof of survival.

ONLY ONE MESSAGE

I recollect the case of a well-known official of the Spiritualists' National Union, of Britain. He received but one evidential message in the whole of his lifetime's work for Spiritualism. It was, in effect: "You have a job to do. Go and do it". And that man was tireless in his work for the spirit world.

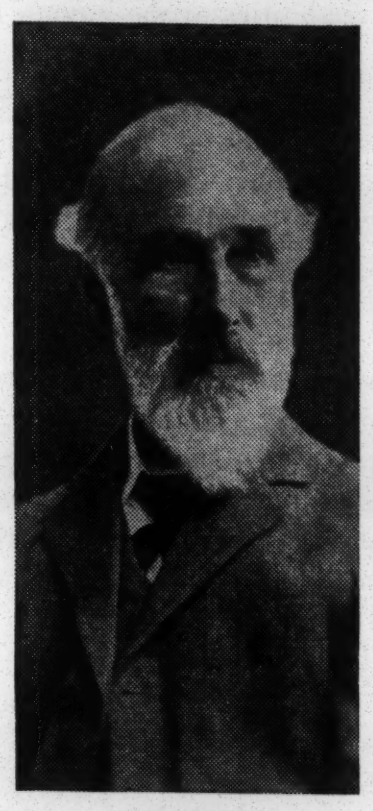
There are others who have had much evidence and give nothing in return. Is there a law in this? Do some receive because they have served in the past? Do some have to take their consolation from the proof that others obtain? Is the evidence given as a responsibility, so that we are all answerable for what we do with it?

IN ONE PARAGRAPH

From the best-seller, "Point Of No Return", by John P. Marquard:

"He was extraordinarily grateful when he heard Mrs. Mason's voice. Enclosed in that telephone booth, he had felt like a disembodied spirit, speaking through a medium, but at last he had got through to earth from the spirit world. He was as far away as that. New York, the bank, and Nancy and the children, and life, all lay between him and the Masons' house on Spruce Street."

FOUR MORE KNIGHTS FOR SPIRITUALISM



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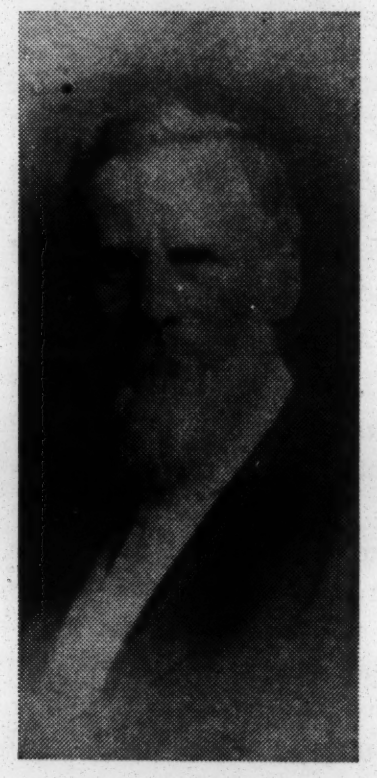

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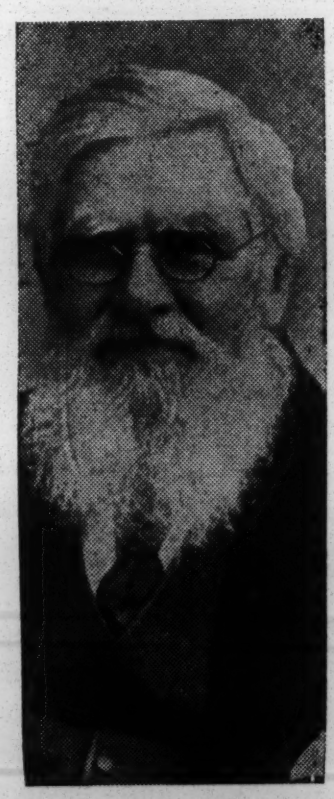
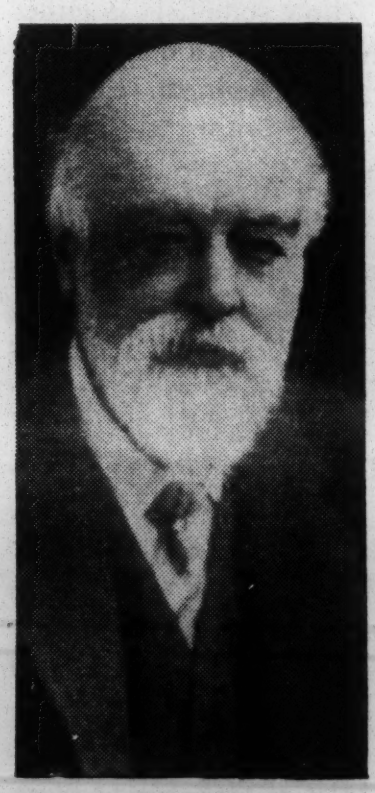


WALLACE



LODGE

Conan Doyle was the last of five famous Spiritualists to be knighted by the King of England. The other four are Sir William Crookes, Sir William Barrett, Sir Alfred Russel Wallace and Sir Oliver Lodge. All were world-famous as scientists; all testified to the truths of Spiritualism. One British Spiritualist is a peer, Lord Dowding, leader of British fighter pilots who won the air Battle of Britain. Spiritualists should remember these things.

OPINION

Moonshine Over Miami

AMONG the cruder examples of journalism is one in the "Miami Life," which has rashly entered the lists against Spiritualism. Ignoring facts with the air of a spendthrift who has nothing left, the editorial writer declares: "Spirits walk and talk in Miami regularly. And they are big business."

And with a wisdom not rare in articles of this type, there follows this pearl of offense:

"These are the ethereal type—not the bottled ones. Hundreds are believers in the Spiritualist religion and there are at least three churches devoted to preaching and practicing the art and trickeries of spiritualism, bringing back the dead to whisper or shout messages to the faithful.

Mysterious and Magical

"Thousands of dollars are poured into the churches and into the pockets of the mediums, who have a very nice racket. For a few bucks you can see and hear your late grandmother or other loved one, have them tell you how they are enjoying the hereafter.

"They will also advise you about any problems, as to a business adventure, love, travel and health.

"It is all very mysterious and magical. It is not done with mirrors but with a trumpet, with trained voices, ventriloquism, darkness and flowing draperies. They are excellent performances. As a means of amusement they deserve applause, bringing relief and comfort to the faithful, even as they are tricked.

Lost in Words

"Spiritualism, like other religions merged with mental understanding and science, may serve to aid in healing ailments which are largely of the mind and imagination. These cures are often claimed. The skill of hypnosis may be used in such treatments, just as mass hypnosis and emotionalism are resorted to in the group seances."

It would be difficult to find more confusion and distortion in fewer words.

The writer confuses the desire to deliver a blow with the ability to do so. If "Spiritualism, like other religions merged with mental understanding and science (whatever that may mean) may serve to aid in healing ailments which are largely of the mind and imagination," why does he attack it? His own charges are themselves in the category of imagination.

If We Heal

If Spiritualism "may serve to aid in healing ailments which are largely of the mind and imagination", then it performs one of the greatest services, and that being the case, the healers and mediums are entitled, just as a journalist and a doctor, to a fee, even if it be a "few bucks," or what are called elsewhere in the article "loose dollars".

The attack, which is meant to be an exposure, in dealing with healing states: "These cures are often claimed. The skill of hypnosis may be used in such treatments, just as mass hypnosis and emotionalism are resorted to in the group seances."

Why Do They Do It?

Even if cures were effected by hypnosis, mass or individual, or by emotionalism, is that wrong? Has the "Miami Life" become the judge of what is healing, of the limits of science, of the frontiers of medical advance? Has the writer any knowledge of what is involved in the theory of mass hypnotism, which is largely a phrase to cover up the lack of a reasonable explanation in this instance?

There is clearly something more behind this article than the mere hackneyed attempt to "expose" Spiritualism and to drive out the mediums, as the alleged witches were driven out of many places by the same kind of people who now see fraud in every instance where they are unable to find an explanation of the phenomena, or dislike the whole subject.

"For a Few Bucks"

Says the editorial: "For a few bucks you can see and hear your late grandmother or other loved one, have them tell you how they are enjoying the hereafter." A "few bucks" is a small price

(See Page 14)

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The Amazing Researches Of Dr. Ponte

A flower materialized in the center of a shell made of paraffin wax. This shell was moulded by spirit people, and a plaster of paris cast made from it.

This is the second section of the report by Dr. Francisco Ponte, D.D.S., of New York, on the physical seances he carried out in Porto Rico with the medium, Carmen Wey. The first article ended with the mention of spirit writing in four languages.

Before the seance, before the medium had arrived, but when several men and women were present, a sheet of ordinary paper was placed inside a wooden box. After being closed it was also tied with strong wire, and sealed and marked in such a way that any breakage would be easily detected.

The box was placed somewhere in the dark room, unknown to the medium, and about an hour later was opened by one of the visitors.

The paper had messages on it written in Spanish, French, English and German. These I photographed.

MATERIALIZED HAND

In April, 1918, a large materialized hand was shown outside the curtain.

At the seance of April 7, after having heard some peculiar noises and heavy blows on the cabinet a big hand resembling a man's came through one side of the curtain, moving it briskly several times.

On April 22, we had the materialization of a small woman's foot. It came through the curtain into the audience room, appearing about six times, allowing us to observe it clearly.

On the 29th, the whole leg was formed, and the foot seemed to wear a white shoe with a high heel.

About May 5th, a similar phenomenon occurred, and at our request the materialized foot was laid in my hand during a few seconds. I noticed it was "quite tangible."

MEDIUM LEVITATED

On May 12th, peculiar noises and heavy blows on the cabinet were heard, and some greenish lights were seen coming through the curtain.

On May 28th, two white luminous hands of different sizes came out of the curtain.

A remarkable display of levitation also occurred at this seance. The medium, in trance and seated in her chair, was raised with the chair above the platform of the cabinet, to a height of five or six inches, and moved towards the audience room.

During June and July we had similar experiences varying in intensity.

CLOUD . . . VEIL

About August 22 a kind of white cloud was formed for the first time behind the medium, inside the cabinet. In September, a full arm was shown to the audience room through the curtain.

In November, the white cloud was converted into a piece of fine white veil, about a foot wide and two feet long. A month afterwards it was about two yards long, being then agitated outside the curtain by a tangible and luminous hand.

In February, 1918, we began to get our first impressions in open trays filled with plaster of paris placed in the dark room.

Later on, we changed the open trays for others closed and sealed, also filled with plaster of paris, and the same knd of impressions were obtained, as with the open trays.

We got some plaster handprints on the walls of the cabinet as well as on the oilcloth placed on the doorsill under the curtain, so that everybody present could see how they were made.

About April, 1918, just two years after we started our experiments, we began to get paraffin gloves.

At the three first experiments nothing was obtained, but on the fourth, after instructions given by the guide, we got a half of a finger in a paraffin mold, which was dropped outside of the curtain by a big, luminous hand.

Two months and a half later, after repeated experiments, we had the first paraffin glove of a finger. Five months afterwards two full fingers joined together, were found in the pail filled with water which had been placed in the dark room.

JUST LIKE FABRIC

We kept experimenting until we got full-hand gloves.

We have kept a good collection of them, as may be seen by the photographs. A collection of plaster models cast from different paraffin moulds, was also kept.

The "veil" had been appearing since 1918 at every seance, developing rapidly from about a square foot at the beginning, to three and four square yards.

This "veil" resembled an extra fine cloth, looked like fabric, and turned itself into different shapes, into different forms; sometimes appearing on the floor as a luminous cloud, becoming gradually condensed until it was converted into a large piece of cloth of the finest material, waving to and fro on the surface of the floor 'till it gradually vanished.

ECTOPLASM

At other times it swung in folds two feet towards the audience, and in a mass as large as a fair-sized bath towel.

This mass of "fluid substances" (now called ectoplasm) was raised up in some instances in the form of a column. Some times it looked like an ice block.

On other occasions it took the definite shape of a living person, that of a woman, resembling the form of my wife. But such forms had not then become quite tangible in the same way as with the materialization of hands and feet.

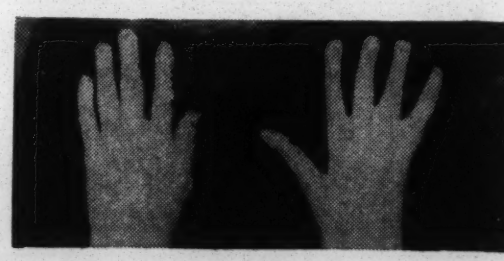
I have kept some pieces of the veil, left at our request in different instances on the floor. One of these pieces of veil has been microscopically analyzed, proving to be made of pure linen.

The way these pieces of veil were obtained was:

THEN IT VANISHED

The entire veil, held by a white and luminous hand, was taken outside the curtain, at a distance of about a foot and a half apart, into the audience room.

Both hand and veil returned to the dark cabinet, reappearing several times in the same way, until at the last appearance the veil dematerialized, excepting the lower end, a piece about four inches long by two inches wide, which was left



A plaster cast made from hands moulded in paraffin wax by spirit people at a seance under test conditions

on the oilcloth placed under the curtain on the doorsill.

From this place it was picked up by one of the sitters and retained as a valuable memento.

During the seance the medium was always in a "magnetic sleep," though she was not hypnotized by anyone.

When the seance was about to begin, she took her place in the chair, the lights were turned out in her room, the curtains were drawn in the audience room, and the red light was turned on.

The audience then waited quietly for developments. Usually the

Ectoplasm is coming out of the medium's mouth and body as she stands in front of a black curtain striped with white material to indicate movements more easily. This outpouring of ectoplasm always preceded the apport of flowers into the seance room.

medium was restless, as shown by the creaking of the chair in her efforts to secure a comfortable position, and by the rattling of the rather flimsy screen, Finally, all would be quiet.

During the seance, frequent noises were heard of varying degree of loudness. They seemed to be made by the dropping of a heavy substance on the floor.

On some occasions there were cracking noises, as if two pieces of wood were being slapped together.

In other instances the glass door in the audience room was struck. The peculiar thing about this is that the blow was not struck from the room against the glass, but from behind the door, where it is opened back against the wall.

HEAVY BLOWS

These blows were sometimes so heavy as nearly to smash the glass.

When it is considered that the space behind that door, that is, between the door and the wall, is only two or three inches, the origin of these occurrences becomes very strange indeed.

The manifestations were of several kinds. Usually the first were fluid and luminous appearances.

The character of these illuminations was always the same. There was a glow which looked like a mist with a light on it. It was not at all like phosphorescence.

It was white and varied in intensity from a dimness that was scarcely perceptible to the brilliance of a throat lamp.

A peculiar characteristic of these lights, was that they did not seem to have any diffusive power. Moreover, they did not cast shadows.

No matter how brilliant the light was, the darkness of the room was not appreciably lessened by it.

The lights seemed to be diffused in the darkness and to have no effect beyond their immediate position.

They came in different forms. Sometimes a spot appeared and flickered rapidly, much like the reflection from a small pocket mirror. The lights appeared from around the edges of the curtain or from the parting in the middle of it.

A HAND APPEARS

They might flicker in front of or all over the curtain, but they did not appear there in the first instance. Their motion was always rapid.

Appearing at the top, they would traverse the entire length of the curtain and disappear at the bottom. At times there was only an appearance of light, with no distinguishable form.

A frequent apparition was that of a hand (two in some instances at the same time) which generally appeared from below the curtain to the right, crossed diagonally to the left sometimes with a noise as if rubbing over the oilcloth on the floor and depositing a handprint at the left margin with a distinct slap on the floor.

PRINTS IN PLASTER

When the lights were turned up the prints could be seen, as they remained in plaster of paris.

Hand and footprints were at nearly all the seances made on the sides of the screen or in the trays of plaster of paris. I have already referred to the handprints on the floorcloth below the curtain. But these were quite distinct and were made by placing the hand in the tray of plaster of paris and stamping it upon the cloth.

In all cases the hands were extended. Both right and left hands were used.

(TO BE CONTINUED)

SPIRIT SCIENTIST GUIDES TEST EXPERIMENTS

Dr. Francisco Ponte, Doctor of Dental Surgery, was born in Puerto Rico, and from childhood was attracted to spiritual things. At the age of eight he was allowed to attend planchette seances at his grandfather's home.

In November, 1910, his wife died, and although he a Spiritualist, he was not convinced by the messages he received for absence of evidence of her identity. This he ascribes to the lack of well-developed mediums.

TRIP TO EUROPE

So, to end his doubts, he set himself the task of a thorough investigation, until he could find not only proof of the existence of beings with minds and intelligence, but the certainty of physical phenomena and of the continued existence of his wife.

There being at that point in his life no physical medium in Puerto Rico, he visited Europe, confident that evolved spirit guides would aid him in his search. He was not disappointed.

He returned to Puerto Rico to develop a medium he had previously known, and after four years of seances and tests with a dark cabinet the first signs of the presence of psychic power were manifested.

THE GARDENER

He attributes the beauty of the phenomena and the apporting of flowers to a guide who at first called himself the "gardener." Later this entity revealed himself as Alexander Aksakof (1832-1903), the celebrated Russian scientist and Spiritualist, who was one of the earliest experimenters to obtain a psychic picture.

After he came to live and work in New York, Dr. Ponte has continued his interest in Spiritualism, and has sat with some of America's leading mediums. He is known internationally among investigators.

His guide, Alexander Aksakof, came of noble Russian family which occupied a leading place in literary and scientific life.

Aksakof was a student of philosophy and of the classic European languages as well as in French and German. His skill in languages was of great help in his translations and propaganda work.

He turned to psychic investigation after reading one of the many books written by Andrew Jackson Davis. To improve his knowledge of physical science and fit himself as an investigator he took a course, in 1855, at Moscow School of Medicine.

THE SCHOLAR

His Spiritualist work began in 1861 with the translation into Russian of outstanding books on the subject by Kardec, Edmonds, Davis, Owen, Crookes, and the Report of the Dialectical Society of London. He also founded the paper, "Psychic Studies," and worked for many years under the restraints of Russian censorship.

Aksakof was a tireless propagandist, always on the lookout for mediums among the intellectual classes in which he moved. He convinced the Russian chemist Boutlerov, helped in the founding of the Physical Society of Russia, and succeeded in having a committee set up to investigate psychic phenomena in Russia. The physicist Mendeleyeff presided, but the report was adverse and drew an ironic reply from Aksakof.

HONORED BY CZAR

He engaged in a famous debate with the philosopher von Hartman. He was a formidable opponent in debate and a prolific writer. He combatted the attacks by von Hartman and by Schopenhauer.

He was honored by the Czar for his services to Russian culture, but despite the battles he won and the enthusiasm he generated he never lost his critical outlook. He labored to the end in great physical distress, one hand paralyzed, one eye almost sightless. His wife was a medium, helped him in his work.

to pay for a consolation which otherwise would be denied to a whole world.

It is possible that the writer is proof against grief, that he has reached the limits, again, of knowledge, and that he has no relatives who would wish to communicate with him from the beyond. That is his personal affair and theirs, and if that is so, it is a circumstance in which he deserves sympathy.

But the real reason appears in the article. The "Miami Life" does not like Spiritualism, and is conducting a crusade to root it out of the land of sunshine and much journalistic moonshine.

"The local Spiritualist churches," it states, "are the Temple of Continuity, West Flagler street, of which Mrs. Geraldine Pelton is pastor; Beckoning Light on Southwest Sixth street, Mrs. Birdie Lili Candler (the writer means Bertie Lilly Candler) or Kimmey, pastor, and Temple of Revelation, a new church on Southwest Sixth street, with Mrs. Ruby Anderson, pastor."

So, the Medium Is Paid

After further quaint descriptions of what is supposed to take place at a seance, the article says:

"These seances are held certain nights by the pastor mediums of the different churches, and it is understood the price of admission goes to the medium and her, or his, aides." And what is wrong with that?

"The customers are formed in a half circle holding hands in order to create the mood and assist in materializing some relative of the assembled group. The room is black except for a dim red light that shines upon a draped cabinet at one end of the room.

In a Few Words, A Miracle

"The medium retires to this cabinet to summon the dead. Quickly and quietly she is robed for the occasion to depict the person called down from heaven for the event." How do you call down someone from heaven?

"A veil is stretched across her face to show only the eyes and flowing raiment covers the medium.

"In this ghostly atmosphere the medium appears dimly from the cabinet, speaks only in whispers. A name or initials are mentioned. A member of the audience recognizes these as being some loved one. Under the emotion of the moment they believe and are convinced.

"The materialization may be that of a child, in which case the medium must stoop low to pretend she is a youngster. And a mother may cry out. It is pitiful and awesome."

And so is that article, which stoops very low indeed. How physical mediums — and they are usually heavily-built men and women — can masquerade as children and then as adults, all in a few minutes, is beyond the powers of the world's leading illusionists.

He Promises More

But, allowing for the license which is always given writers when attacking Spiritualism, we must direct the attention of Spiritualists and others to the multitude of factual statements which have appeared in the *Psychic Observer* alone testifying to the materialization of people they knew and loved on this earth, in circumstances beyond doubt, without the permission, of course, of the "Miami Life," and in defiance of all theories of mass hypnotism, emotionalism and the rest.

The editor of the "Miami Life", which might henceforth be called "Miami Life After Death", adds at the end of the article: "Other articles in the exposure of spiritualism will appear later." It is to be hoped that they will be factual.

Now For Some Facts

And now for a few facts. In the previous issue of the *Psychic Observer* there was, on the front page, a report of a trumpet voice seance given by Bertie Lilly Candler before about 300 persons, not in the dark, but in full electric light. Perhaps the "Miami Life" will find fault with the light; perhaps it will discover someone concealed in a lamp, possibly an editorial genie.

Voices were heard, and those who heard them recognized the speakers. The incident was so unusual that the *Psychic Observer* asked reliable witnesses to testify, and a notarized statement was obtained.

"We Hereby Affirm"

If necessary, at further seances of the kind, all those who are willing, even 300, may testify, despite the "mass hypnotism and the emotionalism and the loose dollars and the few bucks". The affidavit reads:"

"We hereby affirm, that on Sunday evening, the 1st of February, 1949, at the Beckoning Light Church at 1621 S. W. 6th Street, Miami, Flordia, we witnessed a dem-

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onstration of trumpet voices under electric light.

This demonstration of physical phenomena was extremely realistic and convincing. At one point during the demonstration the medium, Bertie Lilly Candler, walked down the body of the church, while the conversation through the trumpet proceeded. Most of the conversations through the trumpet were distinctly heard by us. The audience consisted of about three hundred people.

"It is a pleasure for us to make this affirmation regarding this most amazing demonstration of psychic phenomena, and we hereto attach our signatures, —

Edward Kimmey, 1621 S. W. 6th St., Miami, Florida; Roxanna Painter, 1720 N. W. 55 Terrace, Miami, Florida; Mrs. J. J. Boney, 3024 S. W. 8th St., Miami, Florida; Mrs. John W. Coupe, 5418 Altan Road, Miami Beach, Florida; Mrs. Wm. H. Mencke, 7251, S. W. 52nd Court, Miami, Florida; William H. Mencke, 7251 S. W. 52nd Court, Miami, Florida; Grete Kolleree, 31 Star Island, Miami Beach, Florida; Peggy Bohlsen, 9360 N. W. 27th Avenue, Miami, Florida; Alma Unseld, 9360 N. W. 27th Avenue, Miami, Florida; J. Q. De Quchanauve, 210 S. W. 32nd Road, Miami, Florida; Sherman T. Smith, 330, N. W. 8th Avenue, Miami, Florida."

"State of Florida,
County of Dade,

"This is to certify that I, Daisy Aldridge, a Notary Public in and for the County and State aforesaid that the above named parties appeared before me in a body and signed their names and addresses in my presence and they all stated they did so in accordance with their wishes and desires and it was their own voluntary act and deed.

"Witness my hand at Miami, Florida, this the 28th day of March, 1949.

"Daisy Aldridge."

The Editor of the "Miami Life" should now, in fairness, print a similar document attesting to the accuracy of the statements made in his article, which was a mixture of many things.

Editors, he should know, have a responsibility to the public. They exert an influence on opinion sometimes in the direction opposite to what they intend.

The Editor of the "Miami Life" should be very careful that he has not done so in this case, and where he seeks to wound he should not be afraid to strike with facts, and in witness of his honesty of purpose to declare the author of the statements, as the authors of the Miami affidavit have sworn theirs.

They have put their honor and veracity to the test; we invite the Editor of the "Miami Life" to do likewise, or to remain silent where he is so obviously ignorant.

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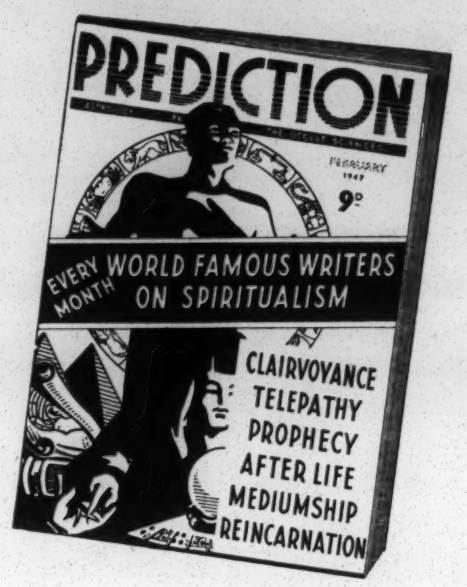

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(Edited by James Leigh)

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ASTROLOGER WENT TO A SEANCE

Lewis V. Hoover, an astrologer, went to a public message service by the Rev. Edward Lester Thorne, in New York, and in the first article told how he viewed the psychic work.

It was odd how the questions would vary as the problems asked covered many of the phases of human activity.

One woman would project her question into the second house of finances; her business was in unsound financial condition, assets depleted and facing the problem of closing the doors soon if things continued the way they were going.

Another on health which, is a sixth house question; could the spirits tell if present medical treatment would eventually cure a dear friend, or should the doctor be changed for another one?

A husband, seventh house question, ruling marital affairs not providing, and drinking excessively, and so on through the various houses of the horoscope.

Spiritualists should all have a wider knowledge of astrology, as it most definitely belongs to the classification of occult studies along with the Kabala, numbers, Tarot and symbolism.

Astrology, as the oldest of all these mystical studies and the key from which much of this valuable esoteric knowledge was obtained.

Karma and reincarnation are locked within its mysteries, and a valuable clue to previous incarnations is contained in many of the life readings of Edgar Cayce in his fine book, "There Is A River".

In the 2,500 life readings that Edgar Cayce gave, each one started with the astrological signature of the person read for.

Thorne is an astonishingly hard worker. He had Venus in the house of work and labor, furthermore he loves his work, as Venus in that house indicates.

He started the evening messages at 7:30 P. M. and we left at 12:20 A. M. and there were still 18 people to be read for, so I assume that it was 1:30 A. M. or later when he finished.

In all there must have been 175 messages, and each one was painstakingly answered with no thought of hurrying or cutting any one short.

It takes a lot of goodness to give him with the stamina and determination through love of fellow men to be of service first, and the thought of self an entirely secondary matter.

(See Page 23, Col. 4)

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What I Observe by R. G. Pressing

It is a pity that book publishers in the United States, with very few exceptions, do not seem to realize the tremendous possibilities for increased sales. For over fifty years they have missed a golden opportunity to issue literature in the field of Spiritualism, psychic science, and occult subjects. Whilst there are three or four fairly large publishing houses in this field, not one has specialized, nor has any given the idea serious consideration.

. . . During my recent book buying trip, especially to seek out used books, I found that nearly all the classics in our field were either unavailable or so steeply marked that over-the-counter purchases were impossible.

PUBLIC WANT THEM

. . . At the present moment, I could name over fifty books, brilliantly written by some of the finest minds; these are all out-of-print, — literally, crying out for some one to re-publish. In England there are at least a dozen publishers who caught the trend years ago. They realized the steady increase in interest and are going into the project with renewed zeal. Almost daily, I receive notice from London regarding a new Spiritualist book or that they are reprinting some greatly desired classic of yesteryear. So be it.

TIME IS COMING

But the time is coming when we may even venture in this field. When we do, our readers will be notified. Fred Schneider reports that the Spiritual and Ethical Society of New York City has been enjoying good attendance at its regular Sunday afternoon (3 P. M.) services in Studio 605, Steinway Hall, 113 West 57th St. Lecturers and mediums recently featured: The Rev. F. Palmer Gibson. The Rev. Glenn Argoe, The Rev Sophie E. Busch, Edna Eckert and S. Davis Kahn, Jr. who is associated with the Edgar Cayce group in Virginia.

BACK TO DETROIT

. . . Jimmy Laughton has returned to Detroit. Eddie Mackey to New York City. Both filled engagements at C. Harrison Engel's Norfolk, Virginia church. . . . Arthur Ford and Frank Decker have returned to New York City where they report public meetings.

. . . The Rev. Sarah W. Cushing, after recovering from a serious illness in New York City, has gone to Florida for a month's rest. Her daughter Winifred has an important part in a current stage hit on Broadway, "The Death of A Salesman."

VISIT PROMISED

Ruth Bosson Morrow, Meridith Neck, New Hampshire, plans to visit the new home of *Psychic Observer* at Jamestown, N. Y. Her husband Charles J. Morrow passed away recently.

. . . News has just been received from Dorothy Richter, Merrick, N. Y. that one of my oldest and staunchest friends, Johanna Keske, 80, passed away March 22. She broke her hip from a fall several months ago and never recovered from the shock.

THE OCCULT SOCIETY

. . . Meetings of The Occult Science Society of New York City continue every Friday evening, Mezzanine 6, Hotel Times Square, 43rd and 8th Ave., according to President Wilfred S. Spear. . . . Edwin Warren Ford, Avondale, Arizona, reports centennial services at The First Spiritualist Church in Phoenix, March 26 last. The program lists, in addition to the church president the Rev. Leroy Cady, the following workers: Evelyn Muse, Florence Simpson, the Rev. E. P. Knight, the Rev. Minnie Sayers, W. D. Swank, Clara Murphey, Helen Homolik, E. W. Ford, Nola Elmo, and Mrs. E. W. Ford, President of the church's Sunshine Club.

. . . A letter has just been received from an old-time Canadian friend, James P. Skelton, an ardent Spiritualist who lived at 371 Turby St., Winnipeg, Manitoba. He promised to send news from Canada from time to time . . .

. . . The Rev. Lytle Sensabaugh served the Way Memorial Temple, Wheeling, West Virginia recently. He is devoting all of his time to his Spiritualist work now, having given up his position with the General Electric Company.

RODIN IN ENGLAND

. . . A letter from the Rev. Bernard Rodin who now resides in London, after spending seven years in Canada and the States, lists Cardiff, Carlisle, Glasgow, Exeter, Plymouth and Bristol as the principal cities covered on his propaganda tour of the British Isles. Many will remember his trance mediumship and have been helped by the teachings of his guide.

REINCARNATION

. . . William Arthur Evans, who is associated with The Institute of Human Technology, Dallas, Texas writes that he would like to enter into a further discussion of reincarnation. He says: "Incarnation is a fundamental principle of the Cosmos and in nature. Mere opinions of men matter little in the face of the mighty evidence before us." For the life of me I can't understand why a man would care to submit a 3000 word article on the subject when he feels that opinions of men do not matter.

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For Information and 1949 Program, Write MABLE RIFFLE, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

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OCCULT SCIENCE SOCIETY—The second annual convention and banquet of the Occult Science Society, Inc., convened last month at Hotel Martinique, New York City. The official program included lectures and message services by the Rev.Ida Demopoulos, the Rev. Lillian Frey, the Rev. F. Palmer Gibson and the O. S. S. President Wilfred S. Spear (Chief Sun Flower) who appeared in his native attire (see above). The chief's lecture subject was on the "History of the American Indian's Knowledge of Psychic Phenomena." An open forum was conducted by R. G. Pressing. The O. S. S. Inc. board of directors: President, Wilfred S. Spear, Vice President, C. Frank Bischone; Secretary, Helen P. Bielski; Treasurer, Sallie M. Gross; Sergeant-at-arms, August C. Ciullo; Trustees, Ann M. Ciullo, Lillian Frey, Walter Ledermann, Helen May, Ann Mueller, Clara M. Ruben and Ernest Stickel.

. . . Florence Cole Heckman plans to open a summer camp, Camp White Cloud, at South Effingham, New Hampshire. A noble project which will need the help of every Spiritualist in the New England states. . . . The Rev. Mamie B. Schulz, pastor of Philadelphia's First Association of Spiritualists has featured many of Chesterfield's mediums during recent months. The largest attendance was reported during the engagement of Mable Riffle, an outstanding mental and voice medium who is the secretary of Camp Chesterfield, Chesterfield, Indiana.

TO HELP OTHERS

. . . Classes for spiritual unfoldment and regular midweek and Sunday services continue at the Spiritualist Church of Truth, Bradshaw-Diehl Building, Huntington, West Virginia. The Rev. Mary Fulton, one of Camp Silver Belle's official mediums, is the pastor.

. . . The Rev. Richard Zenor, pastor of Los Angeles' Agasha Temple of Wisdom feels that we should continue an idea expressed in these columns a few months ago to sponsor a fund which will enable us to send literature to certain European countries. He suggests we publish the names of the contributors in *Psychic Observer* and call it "Foreign Nations Spiritualist Literature Fund." A splendid idea, and such a fund could be a great help for those who desire to read our literature in certain partially restricted countries.

. . . Lloyd R. Blackwell reports a Spiritualist Centennial celebration held recently at The First Spiritualist Church, Duluth, Minnesota. The Rev. Charles C. Cunningham, Leroy, Illinois, was the principal speaker. Others listed on the program: George Johnson, the Mayor of Duluth, Ann Smalley, Carrie Hegge, Grace Walker Olson, Kate Anderson, R. G. Johnson, Church President, R. G. Lacey, the Rev. Bessie Magnusson, church pastor, and choir director, Francis Boyesen.

. . . . Paul C. Edwards of Pamona, California submits a memo reading, "Maude Kline completes 10,000 mile lecture tour". The article states that the noted billet reader has returned to her Long Beach, California, home after serving the Wisconsin State convention, Milwaukee, the Cassadaga Spiritualist Camp, Cassadaga, Florida, and numerous churches and societies en route.

MEDIUMS' CONFERENCE

. . . Ethel Koch, secretary of The Spiritualist Mediums' Alliance headquarters, Saginaw, Michigan, announces the 31st annual conference plans are to assemble, April 29 to May 1 at the Divine Spiritualist Temple, I.O.O.F. Hall, Lapeer St., Port Huron, Michigan. The S.M.A. President, Rev. Alma Eastman will preside.

. . . An impressive memorial service for the Rev. Margaret Capel well-known medium, was held recently at the Lily Dale home of Mrs. Walter Kellerby. The Rev. Leota Maxwell officiated.

. . . , The Rev. Estelle Senick, for 16 years pastor of the Radiant Starlight Christian Spiritual Temple passed away recently. A memorial service was conducted by The Rev. Harry Hillborn at his Evangelical Spiritual Church, Chicago.

ON TOUR

. . . The Rev. Robert and Mrs. Earlyne Chaney left for a tour of the West Coast on April 25, stopping to serve churches in Albuquerque, New Mexico and Tucson, Arizona. Part of their itinerary reads: May 8, Central Spiritualist Church, Los Angeles; May 15, mass meeting in the Summerland (5 miles from Santa Barbara) with the Rev. Maude Kline. Wednesday, May 18, Universal Chapel of Light, Santa Barbara, Sunday, May 22, with Maude Kilne again at Long Beach.

. . . Returning to Michigan, the Chaneys stop at St. Joseph, Missouri, June 1, and after three weeks in his own church they leave again for Camp Chesterfield.

Rev. MARION MILLER

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This book leaves no doubt as to the nature of Life-After-Death.
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SPIRIT CHOIRS SING TO HIM

Alvah Heazelton is the pen name of a successful business man in a large American city. He is a Theosophist, and tells his experiences in clairaudience over many years.

By ALVAH HEAZELTON

Would you be surprised if you were informed that there is a broadcasting station in your neighborhood, sending out music almost 24 hours every day, inaudible to persons with the keenest physical hearing?

To hear this music one must be clairaudient: an extension of one of our senses, which enables one, so gifted, to hear the music of the "Choir Invisible."

This music is given by people whom we have classed as dead, but who are probably more alive than they were when we knew them in the flesh.

I have always been a skeptic. In my callow youth I even believed myself to be an atheist, one of those who "said in his heart, there is no God".

HE IS A SKEPTIC

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My life companion for over 50 years was lying unconscious, stricken by fatal uremic poisoning.

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A great lover of music, who was also a musician, once told me that "Music is the only thing we bring from Heaven that we can take back".

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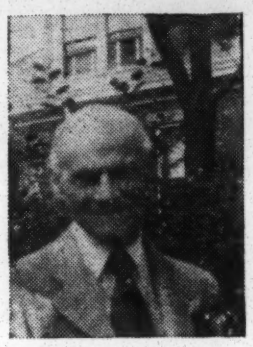

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(P-256)

special observance of the Sabbath.

One of the first Sundays after my wife's death the theme song for the greater part of the day was, "My Grandfather's Clock".

BUT NEVER JAZZ

The celestial choir is not unlike our earthly musiicans. A song once taken up is usually maintained in their repertoire and repeated a number of times before being dropped.

What kind of songs do they sing? Every kind which was used by them while they dwelt among us. That is my firm belief. There may be one exception. So far as I can recall they have not used jazz.

A list of a few of the songs, most often used in the short time that I have been hearing this music follows: possibly, the one heard most often (although I may be in error, never having made an exact count) is that great inspirational song of Rouget de Lisle, the "Marseillaise;" this is sometimes sung in French, and at other times, the music seems, to my poor understanding, almost as though played by musical instruments.

The music of Haydn's Austrian Hymn is used with a variety of words, often with the words of Elizabeth Charles beginning, "True the heart grows rich in giving".

"JERUSALEM THE GOLDEN"

And, just to name a few others, Bishop Heber's "Missionary Hymn"; "Jerusalem the Golden"; "Swing Low, Sweet Chariot"; "It Is Well With My Soul", "Blest Be the Tie That Binds", "Come All Ye Faithful", and Mrs. Eddy's "Communion Hymn".

Of operatic music, much I am not able to name, as I am not a musician. I have heard the Rigoletto Quartette music sung by a single tenor voice quite a few times, and the Don Giovanni Minuet, "Oh Promise Me", "Rock - a - bye Baby", "Traumerei", "The Blue Danube Waltz" and many others. Also the Varsovienne Dance. I wondered if they were dancing.

THE GREAT CLASSIC

When this music first came to me it was my habit to write it down; I was under the impression it would necessarily be heavenly, deeply religious and inspiring, but it is not always so.

That greast classic, "The Battle Hymn of the Republic" beautifully sung, is often marred by adding, "Hang Jeff Davis On a Sour Apple Tree".

One Sunday night I heard for at least half an hour, "They Kept Their Pigs in the Parlor", hilariously sung.

I live in the "zone" of the great Ohio State University, and after the University of Illinois defeated their football team, I heard their dirge-like Alma Mater being sorrowfully sung by what I could easily believe were some of the alumni.

JUKE-BOX JOKE

Living in the city as I do now, a skeptic may think, "He heard outdoors; it then seems radio playing" — Not so, this music heard clairaudiently has a distinctly different sound.

This is especially so when heard out-doors; it then seems to be coming from the sky. But I have *been* fooled. A short time ago while taking luncheon with some relatives in a restaurant known for its good taste, I heard what I thought was a juke-box very loudly singing "Among My Souvenirs".

When I remarked about the bad taste in having such loud music in a dining room, I was surprised to learn they had heard nothing. The invisible singer must have been very near.

While still on the lower strata of clairaudiently heard things I will pass to the very lowest; I repeat this to my shame, but as it is true, it seems to me that it should be told: I sang a bawdy song to a friend, and was horrified to hear it instantly repeated from the place we have been accustomed to believe was heaven.

This should teach that thoughts are things. Young, the poet, said: "Guard well thy thoughts; our thoughts are heard in heaven". Probably not in the third heaven that St. Paul speaks of, but the immediate place we pass to, after what we have been accustomed to think of as heaven.

Now that we have passed the nadir, we can come to some of the heavenly things of clairaudience.

"REJOICE EVERMORE"

One night at 12:30, when I was feeling low, unable to get to sleep, I heard what is easy to belive was an angel singing; the music was Haydn's Austrian Hymn sung with two words only: "Rejoice Evermore".

Sometimes the words were reversed to "Evermore Rejoicing"; it seemed to me a heavenly command. The words were so beautifully intertwined with the tones, so exquisitely shad-

(See Page 24, Column 1)

Lieut. Commander
FRED JORDAN,
(U.S.N. Ret.)
President

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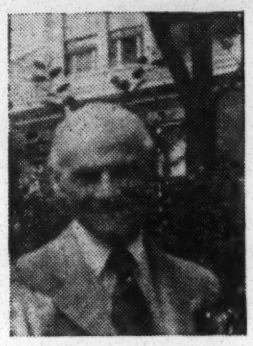

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(P-256)

special observance of the Sabbath.

One of the first Sundays after my wife's death the theme song for the greater part of the day was, "My Grandfather's Clock".

BUT NEVER JAZZ

The celestial choir is not unlike our earthly musiicans. A song once taken up is usually maintained in their repertoire and repeated a number of times before being dropped.

What kind of songs do they sing? Every kind which was used by them while they dwelt among us. That is my firm belief. There may be one exception. So far as I can recall they have not used jazz.

A list of a few of the songs, most often used in the short time that I have been hearing this music follows: possibly, the one heard most often (although I may be in error, never having made an exact count) is that great inspirational song of Rouget de Lisle, the "Marseillaise;" this is sometimes sung in French, and at other times, the music seems, to my poor understanding, almost as though played by musical instruments.

The music of Haydn's Austrian Hymn is used with a variety of words, often with the words of Elizabeth Charles beginning, "True the heart grows rich in giving".

"JERUSALEM THE GOLDEN"

And, just to name a few others, Bishop Heber's "Missionary Hymn"; "Jerusalem the Golden"; "Swing Low, Sweet Chariot"; "It Is Well With My Soul", "Blest Be the Tie That Binds", "Come All Ye Faithful", and Mrs. Eddy's "Communion Hymn".

Of operatic music, much I am not able to name, as I am not a musician. I have heard the Rigoletto Quartette music sung by a single tenor voice quite a few times, and the Don Giovanni Minuet, "Oh Promise Me", "Rock - a - bye Baby", "Traumerei", "The Blue Danube Waltz" and many others. Also the Varsovienne Dance. I wondered if they were dancing.

THE GREAT CLASSIC

When this music first came to me it was my habit to write it down; I was under the impression it would necessarily be heavenly, deeply religious and inspiring, but it is not always so.

That greast classic, "The Battle Hymn of the Republic" beautifully sung, is often marred by adding, "Hang Jeff Davis On a Sour Apple Tree".

One Sunday night I heard for at least half an hour, "They Kept Their Pigs in the Parlor", hilariously sung.

I live in the "zone" of the great Ohio State University, and after the University of Illinois defeated their football team, I heard their dirge-like Alma Mater being sorrowfully sung by what I could easily believe were some of the alumni.

JUKE-BOX JOKE

Living in the city as I do now, a skeptic may think, "He heard outdoors; it then seems radio playing" — Not so, this music heard clairaudiently has a distinctly different sound.

This is especially so when heard out-doors; it then seems to be coming from the sky. But I have *been* fooled. A short time ago while taking luncheon with some relatives in a restaurant known for its good taste, I heard what I thought was a juke-box very loudly singing "Among My Souvenirs".

When I remarked about the bad taste in having such loud music in a dining room, I was surprised to learn they had heard nothing. The invisible singer must have been very near.

While still on the lower strata of clairaudiently heard things I will pass to the very lowest; I repeat this to my shame, but as it is true, it seems to me that it should be told: I sang a bawdy song to a friend, and was horrified to hear it instantly repeated from the place we have been accustomed to believe was heaven.

This should teach that thoughts are things. Young, the poet, said: "Guard well thy thoughts; our thoughts are heard in heaven". Probably not in the third heaven that St. Paul speaks of, but the immediate place we pass to, after what we have been accustomed to think of as heaven.

Now that we have passed the nadir, we can come to some of the heavenly things of clairaudience.

"REJOICE EVERMORE"

One night at 12:30, when I was feeling low, unable to get to sleep, I heard what is easy to belive was an angel singing; the music was Haydn's Austrian Hymn sung with two words only: "Rejoice Evermore".

Sometimes the words were reversed to "Evermore Rejoicing"; it seemed to me a heavenly command. The words were so beautifully intertwined with the tones, so exquisitely shad-

(See Page 24, Column 1)

Lieut. Commander FRED JORDAN, (U.S.N. Ret.) President

CALLING ALL SPIRITUALISTS—
TO ATTEND
12th Annual Convention
of the
INTERNATIONAL GENERAL ASSEMBLY
of
SPIRITUALISTS
To be held under sponsorship of
THE LIGHT OF TRUTH CHURCH OF DIVINE HEALING at

NORFOLK, VIRGINIA
June 2nd thru June 5th, 1949

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The convention will be ushered in with a banquet on Thursday, June 2nd, at the beautiful Petite Ballroom in the **City of Portsmouth, where fellowship and good will will prevail.**

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There will be a host of America's and England's speakers and message bearers to present the philosophy and religion of Spiritualism. An important symposium on Divine Healing will be held.

All creeds and organizations are cordially invited to all services, beginning at 7 P. M., June 2-5th.

Wm. Blount Darden, Sec'y-Treas.

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If our church is not listed in these columns, write at once to Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y., for complete information.

ALABAMA

Birmingham, Alabama

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of The Spiritualists, 2213½ Third Ave., Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520-21st St.

ARIZONA

Douglas—1st Unity Spiritual Ch., 1542 "F" Ave.; Sun., Tues. & Thurs. 8 P. M.; Ola Eldridge, Pastor; Grace Wilton, Sec'y.

xxx

Phoenix—First Spiritual Ch., 10th & Fillmore Sts.; Leroy O. Cady.

CALIFORNIA

Alhambra—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

Escondido—Ch. of Spiritual Wisdom, 352 W. Fifth St.; C. E. Goodale, Sec'y; Treas., F. E. Watson; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P. M.

xxx

Fresno, California

Ch. of Revelation No. 10, Danish Brotherhood Hall, Yosemite & Vorrman Sts.; Wed. 7:30 P. M.; Rev. Janet Stine Wolford.

Ch. of Metaphysical Science of Fresno, 245 N. Calaveras St.; Sun. & Wed. 8 P. M. Rev. Dollie E. Thuness, 324 N. Broadway.

xxx

Hanford — Ch. of Revelation, 221½ Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

xxx

Hollywood, California

Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

xxx

Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

xxx

Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Kosmon Center, 1092 East 17th St.; Sun. 7:45 P. M.; Pastor, Lola Reddig. Classes by appointment (Phone 82316).

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

People's Spiritualist Church, 1835 American Ave.; Rev. Edith M. Niles, 1721 East Broadway; Phone: 730-28.

Temple of Truth, 429 Dayman St.; Healing & Developing Classes; Joan Williams (Phone 7-7956).

Carl Horton Pierce Memorial Healing Center, Cafe Clubrooms, Villa Riviera. Ocean at Alamitos, Sunday, 2:30 P. M.; Dr. Carl Richard Minugh, Director; Winifred Layton, Assistant.

Temple of Spiritual Science, 835 Locust Ave.; Masonic Temple; Sun. 7:30 P. M.; Rosa Locke; Charles Hamilton.

xxx

Los Angeles, California

Ch. of Inspiration Thought, Inc., 2315 Altman St.; Thurs. 2 P. M.; Lillie Mueller (Phone CA 2-1137).

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.): Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

Spiritual Science Ch., 247 W. 58th St.; Frank Mickley.

Agasha Temple of Wisdom, 353 No. Western Ave.; Sun. 8 P. M.; Richard Zenor.

Church of Psychic Light, 617 Venice Blvd.; Katie Whittemore.

Central Sp'list Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, pastor

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance Sun. 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Studio Hall; Minnie Sayers.

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvardo Ave., Sun. 10:30 A. M.; Wed. 8 P. M.; Leah E. Pitzer.

Temple of All Seeing Eye Spiritual Ch., 966 W. 47th St.; Sunday School 11 A. M.; Sun. 8 P. M.; Anna M. Crosby.

Wilshire Ch. of Immortality, 508 South Hobart Blvd., Sunday 11 A. M. & 8 P. M.; Tues. 8 P. M.; Minister, Virginia Gideon.

Ch. of Divine Philosophy (I.G.A.S.), 4157 W. 5th St. (at Western), Sun. 8 P. M.; Louise Jolly, Pastor.

Temple of Universal Truth, 801 E. Wilton Pl. (cor. 8th) Sun., Tues. & Fri., 7:45 P. M.; Tues. & Fri. devoted to question hour — everyone receives answers to sealed questions. Pastor's organ recital before each service; Rev. Vincent M. Wilson, Pastor & Pres.; Rev. Ethel L. Wilson, Ass't Pastor & Secy.-Treas.

Spiritual Fellowship Group, Inc., 2936 W. Eighth St., Room 203; Sun. 2:30 P. M. 4 & 8 P. M.; Wed. 2 P. M.; Jane M. Sipes; Phone: Exposition 2280.

West Lake Sp'list Ch., 913 S. Lake St.; Sun., Wed. & Fri. 8 P. M.; Irene Wood.

Universal Ch. of The Master, 3406 N. Figuerosa St.; Wed., Thurs. & Fri. 10 A. M. to 6 P. M.; Thos. Harrell, 4202 Homer St. (Consultation & Healing).

Temple of Immortality, 1039 South Ardmore Ave., W. J. Hall, Founder & Pres.

xxx

Oakland, California

1st Temple of Spiritualism of Oakland, 1442 Alice St.; Mitzie Monroe.

Fraternal Brotherhood Spiritual Ch., 627 22nd St.; Tues. & Thurs. 2 P. M.; Wed. 3 P. M.; Lillian J. Storms (HI 4-1684).

Universal Ch. of The Master No. 71, 2058 Webster St.; Sun. 2 P. M.; Fri. 1 & 7:30 P. M.; Ruth & James Barner

xxx

Ocean Park — Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett.

xxx

Pacific Grove — Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

xxx

Sacramento — Liberal Sp'list Ch., I.O.O.F. Hall, 9th & "K" Sts., 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

xxx

San Bernardino—1st Sp'list Asso., 6th & Arrowhead; Sun. & Wed., 7:45 P. M.; Lectures, Messages & Healing; Lyceum, Sun. 10:30 A. M.; Dollie Dunlap.

xxx

San Carlos — White Cross Center, 118 Dale St.; Classes, Fr. 8 P. M.; Teacher, Irene Remillard.

xxx

San Diego, California

Ass'n San Diego Spiritual Ministers, P. O. Box 613, San Diego (12). G. E. Dyson.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Ch., 1240 Seventh Ave.; Hildred Hope Langford.

Fraternal Sp'list Temple, 2nd & Beach Sts.; Gust Thunberg.

Bright Star Ch. of The Master No. 157; 4608 Kansas St., Sun. 7:15 P. M., Mrtle Dyson.

New Hope Sp'list Ch., Dartlee Hall, 3680 6th Ave.; Sun. 7:30 P. M.; Rev. Ethel Fowler, Pastor; Rev. Sylvia Hauser, Ass't.

Progressive Sp'list Ch., 3813 Herbert St.; Carrie Kelly; Ben H. McHenry.

Concord Mission 1934 Thirtieth St.; Elvina Johnson Colburn.

San Francisco, California

Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

First Sp'list Temple, 3324 Seventeenth St.; Nell F. Martin.

White Cross Center, 1815 Lake St.; Classes, Fri., 8 P. M.; Irene Remilard.

Universal Ch. of The Master (No. 33), Thurs. & Sun. 8 P. M.; Classes—Thurs. 2 P. M. & Tues. & Wed. 8 P. M.; Florence E. Crenshaw & Alda J. Scheierman, pastors.

Spiritual Ch. of Revelation, Inc., No. 40, 4th floor, 465 Geary St., Thurs. 7:45 P. M. Rev. James J. Dickson, Pastor. Materializing & Direct Voice Medium.

Psychic Center, 350 22nd St., (Between Valencia & Guerrero) Sunday, 8 P. M.; Tues. & Fri. 2 & 8 P. M.; Nita Harding.

xxx

San Jose, California

Western Star Sp'list Ch., 65 South 7th St.; Sunday Services 2:30 P. M. Message service 3:30 & 7:15 P. M.

Ch. of Sp'list Prophecy, Druid Temple; San Carlos at Market, 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

xxx

Santa Barbara — Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

xxx

Santa Cruz—House of Spiritual Communion, 518 Center St. (Unitarian Center) Wed. 7:30 P. M.; Rev. Irene M. Littler, Woodrow W. Littler.

xxx

Vista—Metaphysical Temple of Truth. Route 3, Box 924; Florence L. Myers.

COLORADO

Denver, Colorado

The People's Sp'list Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

xxx

Pueblo—International Evangelical Sp'list Ch., Woman's Club House, Cor. Grand & 13th Sts.; Healing, Sun. 6:30 P. M.; Carolyn John; Elmer B. John; Rev. Edward Barney.

CONNECTICUT

Bridgeport — Triune Circle of Light Ch., Healing Center & University, Inc., 152 Park Place; Phone: 67-4302; Sun. 4 P. M.; Tues. 2 P. M., Healing; Wed. & Sat. 8 P. M., Classes; Dr. E. L. Patterson, M.M.S., Minister.

xxx

Pueblo—International Evangelical Sp'list, Stephen Terry Hall, 8 S. Elm St.; William P. Morgan.

xxx

Hartford, Connecticut

Hartford Sp'list Temple, 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

The 1st Ch. of Divine Light, Inc., 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles Hughes, Pastor.

xxx

Norwich—The First Spiritual Union, Inc., 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y Laura D. Ball.

xxx

New Haven—Alliance Center of Inner ision, 1023 State Street, Wednesday, 7:45 P. M., Rev. Dorothy Russell Johnson; Pearl Pavone, Sec'y.

xxx

Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer St.;Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythan Temple, 3rd Floor rear, 1012 9th St. N. W.; Sun. 8 P. M.; A. Hafferman, 1319 Maryland, N. E.; C. Hickerson; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch., 1900 "F" St., N. W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Church of Two Worlds, 2600 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y. 7529 Alaska Ave., N. W., Wash. (12); Minister. H. Gordon Burroughs; Phone EMerson 0010.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W.; Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Lola Miller. Pearl Perc; Z. A. Wright, 450 New Jersey Ave., S. E.; Phone: Trinidad 8993.

FLORIDA

Daytona Beach—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

xxx

Fort Lauderdale — Beckoning Light Sp'list Ch., Woman's Club, Stranhan Park, Sun. 8 P. M.; Jewell Williams, 200 N. E. 4th St.

xxx

Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St., Sun., Mon. & Thurs. 8 P. M.; Rosa Lee Smith; Phone 3-1465-R.

Psychic Study Club, 1136 Hubbard St.; Home Circle Wed. Eve., Etta L. Gardner; Phone: 5-7208-W.

xxx

Miami, Florida

Elizabeth Memorial Sp'list Ch., 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Temple of Revelation, 610 Beacon Manor Blvd. Lyceum, Sun. 10:30 A .M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N. W. 6th St. (Phone: 9-9687).

Temple of Continuity, 1585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Sp'list Ch., 1621 Southwest Sixth St.; Sun. & Wed., 8 P. M.; Bertie Lily Candler and Madge Hart.

Spiritual Ch. of Christ, Odd Fellows' Temple; N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St. Psychic Science Sp'list Ch., Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Sp'list Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Church of Metaphysical Science, Spanish-American Hall, 40th and irst Ave., N. E., Sun. 8 P. M.; Minister, Rev. Arthur Ford, 831 Pizarro St., Phone 48-0051.

Little Shenandoah Sp'list Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Ermal McNab; Pearl Hinkson.

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FLORIDA

St. Petersburg—Ch. of Spiritual Philosophy, 1715 Tangerine Ave.; Sun. & Thurs. 7:45 P. M.; Clara Knost Larrick; Phone 717765.

xxx

Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Nellie Cherry, Pastor; C. R. King, Sec'y. (33-4565). Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

IDAHO

Emmett—Kosmology Ch. and Health Center, James R. Johnson.

ILLINOIS

Aurora—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark St.; Emma Ness.

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Chicago, Illinois

Englewood Psychic Science Ch. & White **Sanctuary Healing Center**, 6514 S. Ashland Ave.; Sun. 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tuffs; WAlbrook 4750.

Faith Sp'list Ch., 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & mily Ludmann.

1st Fraternal Spiritual Ch., 4309 W. Madison St., McEnery Hall; Emma Binz.

1st Sp'list Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Ch., No. 2, 240 W. 63rd St.; Sheldon Northrup.

Spiritual Ch. of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M., Rose MacKay, 8209 East End Ave.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

Third Sp'list Ch., 1715 West 64th St., Sun. 3 & 7:45 P. M.; John Skinner; Telephone: Hemlock 4-9181.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Chralotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Sp'list Ch., 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 and 8 P. M.; Gertrude McAllister, Pres., Phone Van Buren 1625.

Sunflower Sp'list Ch., 2421 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany, 1416).

Ch. of Higher Spiritualism, 812 West 69th S.t; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: Grovehill 9326.

Ch. of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund; Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud Prikop, 2455 South St., St. Louis Ave., Chicago (23) Illinois.

First Ch. of Divine Healing; 4557 Broadway; Sun. 7:45 P. M.; Rev. V. Klinger Bigus; Visiting mediums welcome.

Mary E. Dunn Memorial Club, 2335 West Adams Street, Tues. 8 P. M.; Mrs. Wm. C. Marggraf, Pesident. Visiting Mediums Welcome.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

Spiritual Science Ch. No. 14 (Formerly The First German American Sp'list Ch.) 3205 West 5th Ave., M. Schatz; Phyllis Liese, Sec'y.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. & Thurs., 7:45 P. M.; Candle Light Service, 2nd Thurs.; Elizabeth Palmer. (Phone CApitol 7-2110).

Cosmic Science Ch., Inc., 185 W. Madison St.; Sun. 3 & 8 P. M.; Class Tues., 7:30 P. M.; Rice R. Massey, Mary Haines, Sec'y (Phone: Kedzie 3-5732).

Mission of Love (No. 6) Spiritual Ch., 1838 N. Springfield Ave.; Sun. 8 P. M.; (Last Thursday 8 P. M.) F. Pieper; W. J. Rogers.

Light More Light Sp'list Ch., 2433 Bernice St.; Tues., Fri. & Sun., 8 P. M.; Rev. Johana R. Schmidt: Jun. 3974.

xxx

Cicero, Illinois

First Sp'list Ch., 5033 West 25th Place; Sunday, 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Ch., 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

xxx

Danville—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.) 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 9267.

xxx

Decatur—1st Sp'list Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

xxx

East St. Louis, Illinois

First Victory Sp'list Ch., 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; Phone: East 7040.

Spiritual Science Ch., 16th & Cleveland Ave.; Pastor, Laura Phillips; Sec'y, Collins Paxton, 4912 Caseyville.

Unity Science Ch., 56 N. 79th St.; Marie Mrnard, 623 N. 86th (Phone Express 3075): Sec'y. Edna Heck, 656 79th.

LeRoy—J. T. & E. J. Crumbaugh Sp'list Ch.; Chas. C. Cunningham.

Joliet — 1st Sp'list Ch., Jasper & Glenwood Pl.; Sun. 2:30 P .M.; Eugene B. Davis.

Rockford—1st Sp'list Ch., 514 Park Ave., Clifton E. Crawford, Sec'y.

MISSOURI

Westmont—Unity Sp'list Ch., 13 W. Quincy St.; E. Backlund.

INDIANA

Anderson—Madison Ave. Sp'list Ch., 13th & Madison Ave.; Sun. & Thurs. 7:30 P. M.; Fanchon Harwood.

xxx

Chesterfield—Chesterfield Sp'list Camp, 1949 Season, June 25th to Aug. 22nd; For programs, write: Mable Riffle, Sec'y.

xxx

Elkhart—Clark's Memorial Sp'list Ch., 316 Division St.; Sec'y, Chloedell Wolfe.

xxx

Evansville—Union Spiritual Ch., Third Ave. and Michigan St.; Sun. & Wed. 8 P. M.; Rev. Jeannette Hoeppel, pastor.

xxx

Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.) 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2, 7, 7:45 P. M.; first & third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

xxx

Gary—1st Sp'list Ch. of Gary, 2430 & 2432 West 11th St., Edna Hires, Pres.; Sec'y, Reba Schallon, 228 Ellsworth St.

xxx

Hammond, Indiana

1st Progressive Sp'list Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Sp'list Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Hoyle.

xxx

Indianapolis, Indiana

1st Sp'list Episcopal Ch., 119 E .Ohio St.; Pastor. Walter M. Marsh; Sec'y, Mary Crodian, 1532 E. 10th St.

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Sp'list Center Ch., 214 South Arsenal Ave.; C. C. Driskell.

xxx

Lafayette, Indiana

1st Sp'list Episcopal Ch., 535 South Thirtieth (30th) St., Rev. Irene Jennings, Minister.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

xxx

Marion — Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

xxx

Muncie—1st Sp'list Ch., 12½ N. Walnut St.; Donald H. Lambert.

xxx

Richmond—The Independent Sp'list Asso., in Indiana, 115⅛ N. 14th St.; Pastor, Rev. Jessie N. Young.

xxx

Scuth Bend—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

xxx

Terre Haute—Golden Hour Sp'list Ch., 503⅛ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Davenport—Modern Spiritual Ch., 623 W. 4th St.; Daily 8 P. M.; I. Richard Griest.

xxx

Des Moines — The Spiriual Temple of The Good Shepherd, 918 Locust St., Minister. Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

KANSAS

Kansas City — 1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing 7:30 P. M.; Tues. 2 & 7 P. M.; 828 Ann Ave.; Betty Palmer.

xxx

Wichita—1st Sp'list Ch., 121 South Main St., Neva Durham.

KENTUCKY

Paducah — Psychic Study Club (Kingdom Sp'list Ch.) R.F.D. No. 1, Buckner Lane; Sunday 8 P. M. and weekly class, sponsored by Mr. and Mrs. L. M. Faith; Sunday service & Wednesday evening class conducted at pastor's. Rev. Walter R. McNeil, residence, R.F.D. No. 6, Paducah, Kentucky.

LOUISIANA

New Orleans—Divine Fellowship of Sp'lism, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Sp'list Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Louden Ave. (Phone: LIberty 4512.

Universal Science Sp'list Ch. (N.S.A.) 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M.; Grace H. Betz, 5217 Eastern Ave. (Phone OR 8088).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS

Boston, Mass.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

xxx

Brockton—Occult Science Ch., G.A.R. Hall. E. Elm St.; Charles E. Lyons.

xxx

Cambridge—First Sp'list Ch., 631 Mass. Ave.; Marion F. Unham.

xxx

Fitchburg — 1st Spiritual Alliance Ch., 21 Union St. Hildred D. Smith.

xxx

Haverhill—Universial Ch. of The Master, Inc., U.S.W.V. Hall, Court St.; Sun. 7 P. M.; Pastor and President, Rev. George L. Short; Sec'y and Treasurer, Mamie B. Short; Healing services by appointment.

xxx

Lynn—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.). Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Sec'y Agnes Winstanley; Pres. Della Davis.

xxx

Quincy—First Sp'list Ch., 4 Maple St.; Bert DeYoundg.

xxx

Salem—The 1st Sp'list Mission, of Salem; Bell Studio, Sewall St.; Gladys Worsencroft.

xxx

Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 137½ State St., Room 302; Alice Thurston; Joseph Hendeberg.

xxx

Worcester—1st Spiritual Ch., 35 Oread St.; Services Sun. 3 & 7 P. M.; Pres., Joseph W. Miller; Sec'y, Dorothy W. Bolin, 11 Jenkins St., Worcester (2), Mass.

MICHIGAN

Attle Creek—1st Sp'list Episcopal Ch. of Battle Creek; Carpenter's Hall, Sun. 7:30 P. M.; Glenn R. Brenner, Pres.

xxx

Coldwater—Coldwater Sp'list Temple, 52½ W. Chicago St. Sun., 8 P. M.; Pearl Burns.

xxx

Detroit, Michigan

Allen Memorial Center; Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull. Sun. 8 P. M.; Hazel Damrau.

Christian Ch. of Progress (Sp'list), Eastern Star Temple, 80 W. Alexander Ave.; Jean Peattie, Sec'y.

1st Ch. of Spirit Communion, 3910 Avery Ave.; Homer Warren Watkins.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9, Henry Gardner.

1st Psychic Ch. of Brighmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.
Dr. Robert Jensen Memorial Ch., 2024 Linewood Ave.; Clara Barnett Smith.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

2nd Sp'list Episcopal Ch., Maccabee Bldg., Mezzanine, Sun. 8 P. M.; Blanche Quigley.

Trinity Sp'list Ch., 2501 Coplin Ave. at Vernor Hgwy. E.; Sarah Anderson.

Eaton Rapids — Sp'list Episcopal Ch., East Hamlin St.; John Bunker; Robert Chaney.

xxx

Flint—Sp'list Episcopal Ch., 733 South Saginaw St.; Noah Rice.

xxx

Grand Rapids, Michigan

First Church of Truth, 26 Shelby St., S.W.; Harry Molev, Pres.

The Christian Sp'list Ch., 1107 Sheldon Ave., S. E.; Sun. 7:30 P. M.; Sec'y, Nina Opple: Pastor, Margaret Ward.

xxx

Howell—Ch. of Christian Fellowship in Healing, 803 E. Grand River; Rev. Sylvia Ann Sears, R.F.D. No. 2, Fenton, Mich.

xxx

Jackson—Goodfellow Sp'list Ch., 1014 LeRoy at Ellery; James Tingley.

xxx

Kalamazoo, Michigan

Ch. of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

xxx

Lansing—Lansing Sp'list Episcopal Ch., Main Auditorium Y.M.C.A. Bldg., Townsend St.; John W. Bunker.

xxx

Muskegon, Michigan

Sp'list Ch. of Truth, 1143 Spring St.; Harrry Rogers.

Spiritual Fellowship, 187 East Grand Ave.; Wm. R. Aldred, D.D.

xxx

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

xxx

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

xxx

Port Huron—The Divine Spiritual Ch., I.O.O.F. Hall, Lapeer Ave.; Pastor, Rebecca Provat; Sec'y, Ethel Koch.

xxx

Roseville—Ch. of Harmony of Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

xxx

Saginaw—Ch. and Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

Duluth—1st Sp'list Temple, 601 E. 5th St.; Bessie Magnuson; C. W. Olson; C. Hegge; Ann Smaley.

xxx

Minneapolis, Minnesota

Anna Ryberg Memorial Sacred Science Ch., 931 13th Ave., South; Sun. 7:30 P. M.; Dr. Max Zoeller, Pastor.

2nd Sp'list Chfl, 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor, Howard C. Lemire.

Ch. of Infinite Science, 610-620 East 15th St. Henry M. Paulson

Psychic Center Sp'list Episcopal Ch., Minnehaha Hall, 1531 E. Lake St.; Sun. 3:30 & 7:45; Wed. 2 to 5 P. M.; Clara S. Johnson.

xxx

St. Paul—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed., 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

xxx

St. Louis, Missouri

Third Sp'list Ch., 3549 Arsenal St.; Anna Bothmann, 3653 Alberta St., St. Louis (16), Missouri.

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Bright Star (Sp'list) Science Ch., 3660 Castleman; Service Sun. 8 P. M.; Wed. 2 P. M.; Class, Fri. 8 P. M.; Rev. Mollie Bauer; Telephone: PRospect 3830.

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.

Unity Spiritual Science (dvanced Soul Ch.) 4408 North 19th St., Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Progressive Sp'list Iyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave.; Robert C. Kroll, Conductor.

Unity Science Spiritual Ch., Blue Room, Roosevelt Hotel,, Delmar & Euclid St. Sun. 8 P. M.; Rev. Emma Bell Roney; Dr. Charles Robling.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

NEVADA

Las Vegas, Nevada

1st Sp'list Ch. of Nevada, 203 N. Ninth St.; William W. Leavers; Phone: 3562; Grace Honey, Sec'y; Edythe Hilsinger, President, Henderson, Nevada.

Psychic Center, 106 Gass St.; Sun. 7:30 P. M.; Ella Heap.

NEW HAMPSHIRE

Manchester—Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

xxx

Portsmouth—1st Spiritual Science Ch., 114 Maplewood Ave.; ESun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

Atlantic City—Sunflower Temple of Psychic Research, 15 N. Maryland Ave.; Israel and Anna Shotz.

xxx

Camden, New Jersey

4th Sp'list Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Sp'list Ch. (N.S.A.), Leigon Room, Walt Whitman Hotel, B'way & Cooper St., Sun. 7:45 P. M.; Catherine Broome.

xxx

Clifton—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

xxx

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave.; Connie Clark.

xxx

Elizabeth—1st Sp'list Ch., 31 Rahway Ave.; Sun., & Thurs. 8 P. M.; Allen Lynd.

xxx

Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

xxx

Long Branch—Trinity Ch. of Spiritual Science 111 Wash. St.; Mary Reva Wood.

xxx

Neptune City—Star Spiritual Ch., 134 Sylvania Ave. Loweta Fine.

xxx

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Romsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave.; Kate Hazelwood.

xxx

Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Sp'list Ch., 176 Broadway; Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979); Myrtle Morse.

xxx

Riverton—1st Sp'list Ch. of Universal Science, 412 Main St.; Services: Sun. 7:15 Healing; 7:30 Lecture & Message; Rev. Emma M. Munch; Phone: Riverton 9-0306.

xxx

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross Crew (Phone 3-0234).

xxx

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeannette Warner F. Palmer Gibson.

Union City—Spiritual Ch. of Divine Guidance, 517 37th St.; Sophie E. Busch, 199 Cambridge Ave., Jersey City.

xxx

West Englewood—John's 1st Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Marie Louise Gallo.

NEW YORK STATE

Albany—1st Sp'list Ch., 264 Central Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

xxx

Binghamton, New York

1st Sp'list Ch. (I G A.S.), 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

Sunshine Auxiliary, 7 Mulberry St.; Mae Merritt..

1st Nat'l Sp'list Ch., Ida Dayton, Sec'y; Robert Howell, 39 Hudson St., Johnson City.

xxx

Brooklyn, New York

Christ Sp'list Ch., 987 Halsey St., near Broadway; Tues., Wed & Thurs. 2 and 8 P. M.; James M. Hedenberg.

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

The Ch. of Divine Guidance, Aux., 53-08 Myrtle Ave.; Tues. & Thurs. 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

St. John's Sp'list Ch., 8024 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (B.M.T. subway, 4th Ave.; Local 77th St. Station); Lillian Johnson.

W. D. Gressinger Memorial Sp'list Ch., 41 Piling St.; Sun., Tues. & Wed. 8 P. M.; Sun. & Fri. 2 P. M.; Katherine Gressinger.

"Genicrat Club"; a Psychic Social Arts Club; Mon., Wed. & Fri. 8:30 P. M.; at Slavin Studio, 630 Ocean Ave. (near B.M.T. Church Ave.—Brighton Station) Lewis Slavin; pianist, Composer, Poet, Director; Admission Free; A-9

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Buffalo, New York

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Brooking Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P. M.

Cold Springs Sp'list Ch., 1043 Jefferson Ave.; Sun. 8 P. M.; (Medium's Day, 3rd Sun.); Mildred Mason.

John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Medium's day, 4th Sun); Edith Sandy, 62 College St.

Light Sp'list Ch, Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roehl.

1st Spiritual Science Ch., 557 Tonawanda St., (Riverside bus) Sun. 7:45 P. M.; Development & Independent voice circle Wed. 8 P. M.; Spiritual Healing follows all services; Rev. J. J. Carroll & Rev. Lenora Wolf; Visiting mediums welcome; Rev. Carroll out-of-town engagements socitited; Riverside 3769.

Sp'list Ch. of Life (N.S.A.) Trinity Temple, 34 Elam St., take No. 8 car to Greenfield Ave.; Sun. 8 P. M. All billet reading Wed. 8:30 P. M.; Rev. T. John Kelly.

Pierce Memorial Sp'list Ch., 15 Harwood Pl.; Advanced Class, Mon. 8 P. M.; Beginner's Class, Wed. 2 P. M.; Services, Fri. 8 P. M.; Rev. Vivian Davis.

xxx

East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

xxx

Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St. Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

xxx

Fayetteville—"Wayside Spiritual Ch" of Manlius Center; R.F.D. No. 2, Luania Caley Mrs. Louis Ferris, Sec'y.

xxx

Freeville — Harmony Psychic Center, Groton Ave.; Sadie McIntyre.

xxx

Jamestown—Open Door Sp'list Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Medium's day, last Sun.); Carrie Yarter.

South Ozone Park—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

xxx

Jamaica—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

xxx

Richmond Hill South — Ch. of Spiritual Guidance, 111-41—120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes. Phone: Virginia 3-5979.

xxx

Richmond Hill — Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda White.

xxx

West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

xxx

Lockport—Lock City Sp'list Temple, 11 Cottage St., (Mediums' Day, 3rd Sun.) Violet Southland.

xxx

New York City, New York

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M.; Rev. Olive Kruger.

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sun., 2:15 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Little Cedar Sp'list Ch., 123 W. 9th St., Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

Midtown Sp'list Ch., 123 W. 94th St.; Albert and Dorothy Phipps.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Charles Owens.

W. T. Stead Memorial Center, 41 W. 88th St. Sun. 8 P. M. Classes Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 5; Sun., Wed. & Fri., 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 856, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Chapel of The Eternal Star, near 8th Ave., Apt. 3-A, 3rd Floor, 300 W. 54th St.; Sun., Wed. & Sat. 7 P. M.; Rose Erickson. Phone CO-5-6143.

Victor Seabury Memorial Sp'list Ch. of Truth, Studio 546—1947 Broadway (Lowe's Lincoln Sq. Bldg. between 5th & 66th St.) Tuesday 7:30 P. M.; Frances Seabury, Phone: TRafalgar 78429.

Occult Science Society, Inc. Meetings held 2nd & 4th Fri. each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

United Sp'list Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Call, pastor. (Phone, PLaza 7-1799).

Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M. Anna C. Gaze.

Spiritual and Ethical Society, Steinway Hall, 113 W. 57th St. (Studio 605) Manhattan; Sun. 3 P. M.; Fred W. Schneider, 608 W. 140th St.

Beacon Light Sp'list Ch., 169 W. 98th St., Apt. No. 8; Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Hermine Leger.

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Niagara Falls — White Rose Center of Free Psychic Truth. Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.

xxx

Rochester, New York

Ch. of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Sp'list Ch., 1101 E. Main St., Sunday 7:45 P. M.; Pastor & Sec'y, Estella A. Case, 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.

Universal Psychic Science Temple, 67 Edinburgh St., Sun. & Wed. 8 P. M.; Helene Gerling.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

xxx

Schenectady—Progressive Sp'list Ch., 6 Myndeese St., Sun. 7:45 P. M.; George Howard; Maud Van-Tassel; Lillian Weir.

xxx

Syracuse, New York

Spiritual Ch. of God, Hotel Syracuse, Parlor D. 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.

1st Sp'list Ch., 535 Oakwood Ave.; Sun. 8 P. M.; Ida C. Robison.

Spiritual Science Ch., Onondaga Hotel; Sec'y Margie Moon, 708 S. Buck St.

xxx

Utica—Christian Sp'list Ch., 506 Seneca St., (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OREGON

Salem—1st Sp'list Ch., 248 North Commercial St., Sun. 2:30 & 7:30 P. M.; During summer months evening services only; President, Samuel J. Harms.

OHIO

Akron, Ohio

Friendly Sp'list Ch., 31 South Howard St.; Hulda Stewart.

St. Paul's Sp'list Ch., 88½ East Mill St.; Revina Roshon.

Progressive Sp'list Ch., Red Room, Portage Hotel Della Saxton, 514 Brown St.

Ashtabula—1st Sp'list Temple, Main & West 53rd Sts.; President Ralph D. Cutlip; Sec'y Mrs. R. D. Cutlip, 129 Ross St.

xxx

Canton—1st Sp'list Ch., 6th & Market S.W.; Sun. 7:45 P. M.; Estyl V. Fuller, 912 2nd St.

xxx

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

Psychic Studio, 3407 Erie Ave., Aut. 315. Frances E. Shelley.

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Cleveland, Ohio

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

(Lakewood) Universal Ch. of Truth, N. W. cor. Belle & Detroit; Entrance on Belle Ave. Bertis H. Cunningham, 7500 Euclid Ave. (ENdicott 1250).

Stephan Spiritual Church, Inc., "Independent Bible Spiritualist," 1931 East 86th St., Rev. Elizabeth N. Stephan, Co-Founder and Pastor; Rev. Walter J. Deckelmeier, Ass't Pastor; Telephone: Garfield 6208.

Spiritual Science Ch., 1628 E. 55th St., Rev Rene" Hunt.

Sunflower New Thought Sp'list Ass'n; 19206 Pawnee; President, F. W. Riehl; Rev. P. J. Hendricks, Pastor.

xxx

Columbus, Ohio

The Congregational Sp'list Ass'n, 187 S. Sixth St.; Eun. & Wed. 7:30 P. M.; Wel. 2 P. M.; Rev. A. A. Hamilton, Pres., 29 E. Blake Ave., Columbus (2).

Ohio Ave. Sunshine Sp'list Ch., 86 S. Ohio Ave., Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.

The 1st Sp'list Ch., 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Bryden Road. (Phone, Adams 87870).

1st Sp'list Temple Society, 24 W. Goodale St., Sun. 7:45 P. M.; Agnes Roese, Sec'y, R.F.D. No. 2, Ashville, Ohio; Ralph Reese, Pres., 714 E. 4th Ave., Columbus, Ohio.

xxx

Dayton—Central Sp'list Ch., Haynes & Hobart Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

East Liverpool—1st Sp'list Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

xxx

Fremont—1st Sp'list Episcopal Ch., D.A.V. Hall, Arch & State Sts.; Irene Hocombs; Sarah Biddulph, Toledo.

xxx

Greenville — Christian Sp'list Ch., 510 Front St.; Walter F. Heller.

xxx

Kent—1st Sp'list Ch., 132 S. Water St.; Sun. 7:45 P. M., Alice L. Towner; Charles A. Towner.

xxx

Marion — Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Rev. Melvin O. Smith.

xxx

Sandusky—Sp'list Temple, 156 Columbus Ave., G.A.R. Hall; Sun. 2:30 & 8 P. M.; Fri. 8 P. M. at 317 McDonough St.; Nora Hook, Pastor.

xxx

Steubenville, Ohio

1st Sp'list Ch., 520 South St.; Sun. 7:45 P. M.; Wed. 8 P. M.; Cora B. Yocum.

White Shrine Temple, 158 N. 4th St.; Pres., Bessie VonDyne; Sec'y, Earla E. Hennis.

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Youngstown, Ohio

Ingersoll Memorial Ch., 339 W. Federal St., Room 6; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 N. Fruit St. (Phone 77006).

xxx

Toledo, Ohio

Goodwill Sp'list Ch., 1515 Ottawa Drive; D. E. Crider.

1st Sp'list Episcopal Ch., 630 Western Ave. (at Field) Sun. 7:45 P. M.; Charles Holmes, Pres.; Fred L. Felix, Minister.

Christian Sp'list Ch., 1222 Erie St., Cecil Engle.

Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.

Warren—Christ Universal Sp'list Ch., 174 N. Park Ave.; P.H.C. Hall; Sun. & Tues., 7:45 P. M.; Mildred Johnson.

xxx

Youngstown, Ohio

Spiritual Mission, 29 5th Ave.; Sun. 7:45 P. M.; Pres., Merle Sloan; Sec'y, Hilda Grombacher.

1st Sp'list Temple, 323 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

OKLAHOMA

Oklahoma City, Oklahoma

Central Sp'list Ch., 1005 N. Harvey St., Sun. & Wed. 8 P. M.; Carrie Hamblen & Nina Cutlip, co-pastors.

Spiritual Science Ch. of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sun. and Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 S. Harvey; Phone: 62-3488.

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Tulsa, Oklahoma

Universal Science Ch., 1112 N. Boston; Sun. & Wed. 8 P. M.; Earl W. Myers, President.

Second Sp'list Ch., 919 S. Cheyenne St.; John H. Cuddy.

People's Sp'list Ch., 416½ S. Detroit St., Pastor, Rev. Lena Williams, Box 71, Sapulpa.

OREGON

Oregon City—1st Spiritual Religious Association of New Era (Canby); 1st & 3rd Sun. 2 P. M.; Pres., Rev. Freda Merchant; Sec'y, Margaret Christensen, 1103 Washington St.,

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Portland, Oregon

1st Sp'list Ch. (N.S.A.) Red Men's Hall, S.W. 9th & Hawthorne Blvd., Sun. 7 P. M. Healing — 7:30 P. M. service; Pres. Wm. Vegelios; Sec'y, Evalyn B. Bennett, 2106 N. E. 17th Ave.

Spiritual & Psychic Research Temple, 5637 N. E. 14th Ave., Sun. 7:30 P. M.; Pastor, Luella M. LaValley; Sec'y Mae B. Ray, 3637 S. E. Kelly St.

Spiritual Science Healing Center, 1433 S. E. Taylor St.; Second and Fourth Sun., 2 P. M.; Development class, healing and message service, Wednesday, 8 P. M.; Healing at all services; Rev. Frieda Wagner-Merchant.

PENNSYLVANIA

Allentown—Psychic Group and Healing Center, 301 Priscilla St.; Harry E. Brittenburg.

xxx

Bethlehem — Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

xxx

Charleroi—Diaz Sp'list Temple, 933 McKeen Ave.; C. P. Diaz, 417 Wash. Ave.

xxx

McKeesport—1st Sp'list Ch., 809 Locust St.; Sun. 7:45 P. M.; Healing, Sun. 7:15 P. M.; Pres. Sara Ackard; Sec'y, Sara K. Openshaw, Box 216, Elrama.

xxx

Ephrata — Camp Silver Belle, 1949 Season, June 25th to September 5th; Ethel Post-Parrish, Sec'y.

xxx

New Castle — Sp'list Ch. of Truth, McGoun Hall, 215½ E. Wash. St., Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

xxx

Philadelphia, Penna.

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.

1st Association of Spiritualists, N.E. corner of Master & Carlysle Sts., (near Broad St.); Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie B. Shulz, Pastor; Elizabeth H. Phillips, Sec'y. 3252 Longshore Ave., Phila. (24), Penna., Phone: STevenson 4-0577.

Universal Sp'list Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

xxx

Pittsburgh, Pennsylvania

Sp'list Ch. of Revelation, 114 Federal St. Northside; Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

1st Ch. of Sp'lists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 51815 Rural. Phone: MO 2327.

xxx

Reading — 1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.

xxx

Williamsport—The 1st Ch. of Spiritual Science, 2715 Grand St.; Ernest and Olive MacMillin (Phone 9502).

xxx

Wilkes Barre—2nd Sp'list Ch., 27 W. Market St.; Mrs. A. E. Ridler.

RHODE ISLAND

Providence, Rhode Island

Haven Sp'list Ch., Narragansett Hotel, Room 202; Healing Service: 11 A. M.; Sun. 2:30 & 7 P. M. Lecture & Messages; Rev. I. Frederick Haven, Pastor, 28 Haskins St., Providence, R. I.

W. T. Stead Sp'list Ch., 32 Haskins St., Sun. 2:30, 4:30 & 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.

TEXAS

Beaumont — Golden Rule Spiritual Ch., 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

xxx

El Paso—Open Door Spiritual Christian Ch., 2531 E. Yandell Blvd.; Sun. 10:45 A. M.; Sun. & Wed. 7:45 P. M.; Bula F. Hailey.

xxx

Fort Worth—1st Sp'list Ch. of Fort Worth, 311½ Main St.; Dr. Charles Sharp.

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Houston—1st Sp'list Ch., 611 Calhoun St., Myrtle London Rigers.

xxx

San Antonio, Texas

1st Spiritual Christian Ch., 503 Trenton Ave.; V. R. Cummins.

Bethlehem Spiritual Christian Ch., 1004 South St. Marys; Wed. & Sun. 8 P. M.; Thurs. 2 P. M.; Rev. L. C. Yates.

xxx

Norfolk, Virginia

Memorial Sp'list Ch., 305-307 West Thirty-Seventh St., Charles Harrison Engel.

Light of Truth Ch. of Divine Healing, 20th & Omohundro Sts.; Sun. Evening; Rev. Fred A. Jordan.

WASHINGTON

Bellingham — 1st Sp'list Ch., 2609 Kulshan St.; Fern Balius; Della Carlson.

xxx

Seattle, Washington

Mary A. Tower Memorial Ch., 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Sp'list Library, 526 Second & Pine Bldg.; Open Daily; Walda Sobbakke, Librarian.

xxx

Spokane — Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.

xxx

Tacoma—Nat'l Sp'list Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Minnie Richardson.

WEST VIRGINIA

Charleston—1st Sp'list Ch. of 1202 Elmwood Ave., Beulah Brison.

xxx

Huntington—Sp'list Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

xxx

Wheeling—Way Memorial Temple; B'way & Maryland (Island) Sun. 7:30 P. M.; Lyceum Sun. 10 A. M.; Services by guest workers.

WISCONSIN

Madison, Wisconsin

1st Sp'list Ch., 118 Monona Ave.; Edith Fleeton, Sec'y.

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1st Spiritual Science Ch., 308 W. Mitflin St., I.O.O.F. Hall; Amelia I. J. Pope, President, Leader. Healing practitioner (Phone 6395).

xxx

Milwaukee, Wisconsin

1st Christ Spiritual Science Ch., 2603 West Atkinson Ave., Sunday 8 P. M.; Wed. 2 & 8 P. M.; Walter Krahn; Ella Krahn.

Christian Spiritual Temple, 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillan.

South Side Sp'list Ch., 1239 South 15th St. Rev. Betty Crews Brown, Minister.

1st Psychic Science Ch., 2671 North Ninth St., Sun. & Wed. 8 P. M.: Lyceum Sun. 10 A. M.; Joseph Sax: Pauline Benson, Sec'y.

Temple of Spiritual Vision, Modern Woodmen Club House, 734 N. 26th St.; Sun. 8 P. M.; Anita Kuchler, 1416 N. 14th St.

xxx

1st Sp'list Ch., 734 N. 26th St.; Sun. 10:30 A. M.; F. Lorenz Lamping.

Haven of Divinity Chapel, Inc., Medford Hotel, 605 N. 3rd St., Room 109; Sun. 8 P. M.: Rev. Irene H. Pike; Rev. Marcella J. Wollersheim, 2136 North 40th St.; (Phone HOpkins 2-9132).

CANADA

Brantford (Ontario)—Hope Memorial Spiritual Ch., 15 Chatham St. (Cor. Queen) "The Home of True Spiritualism"; Sun. 3 P. M. Healing & Messages; Sun. 7 P. M. Mesage & Service; Wed. 8 P. M.; H. Maynell, pastor; G. Laws, Co-pastor; Sec'y Leslie Lievers, 25 Huffa Ave.; Phone 4518-J.

xxx

Calgary (Alberta)—1st Sp'list Ch., 1123 8th Ave. W., Alice E. Rushton.

xxx

Hamilton (Ontario)—Ch. of Spiritual Brotherhod, Winter Gardens, Ottaway St., North; J. Martin.

xxx

Toronto, Canada

Britten Memorial Ch. of Canada, 847 Dovercourt Road; Sun. 3 & 7:30 P. M.; Rev. Mae Potts.

Ch. of Spiritual Upliftment, 3003 Dundee St., W., Sun. 7 P. M.; Tues. Class, 8 P. M.; Bessie McGinley MacLennan.

Ch. of Spiritual Faith, 281 Jones Ave.; Sun. 2:30 & 7:30 P. M.; Jean Windle.

xxx

Victoria, B. C.—Open Door Sp'list Ch., 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs., 8 P. M.; W. J. Holder; F. W. Hutchinson.

Winnipeg, Canada

Inspirational Ch. of Divine Truth, I.O.O.F. Bldg., Kennedy St.; Pres., J. D. Young; Sec'y, Jas P. Skelton.

LONDON, ENGLAND

Marlebone Sp'list Asso., Ltd., Marylebone House, 42 Russell Square, London W.C.I., Monday to Friday, 10 A. M. to 7 P. M.; Saturday 10 A. M. to 5 P. M.; Ralph Rossiter, Sec'y; Telephone; MUseum 0162.

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The Parish Sanctuary; Divine Healing and Teaching; Christchurch Road, East Sheen; London, S.W. 14; write for absent healing; Peggy Parish; Phone: Prospect 4939.

Institute of Life Science, 18 Manchester St., London, W.I., England; Reginald Roberts, S.Sc., N.D., D. Psy., President of Executive Council.

Psychic and Sp'list Information Bureau; Psychic News Book Shop; 140 High Holborn, W.C.I. Ask for B. Abdy Collins, or 'phone Holborn 2914.

The Gateway Centre, 39, Pembdidge Villas, Notting Hill Gate, W. 11; Lillian Brownfoot; Bay: 2574.

Psychic Observer Representative; Subscription agent; Yearly subscription—Twenty shillings; W. G. Adams, 26 Thurlby Road, Wembley, Middlesex, England. Phone: Wembley 5877.

The Lillian Bailey Home Circle, 32 Thurlby Road, Wembley, Middlesex, England; Lillian Bailey, Mental & Trance Medium.

ASTROLOGER

(From Page 15)

My question was a simple one, and is rarely a request for material advice.

When he finally picked up my message, there was a moment's delay, and then the mention of a huge light leaving me and encircling my wife.

Thorne ventured that there was considerable power surrounding us, and said the protective forces were notable. After telling me something of the immediate future in business, he said that Evangeline Adams was there with a loving mother's vibration.

This pleased me much, as Evangeline Adams was one of America's outstanding astrologers, and is now in my band and constantly with me.

As to the future, this year will be the best that Ed. Thorne has ever had. His progressed moon is conjunct Jupiter, the great benefic in Pisces in his 12th. Occult house conjunct his powerful Psychic ascendant. The Sabian degree reading for which is.

Pisces, 27, deg. Rising. "The harvest moon rises superbly in the east, and the light of day is shamed by the colors of an autumnal evening".

This is a symbol of the eclipse of superficial reality by the great dreamers of the race, the supremacy of visualization over realization.

SPIRIT CHOIRS from Page 19

ed, I could not conceive of any music more heavenly.

Then another great treat was heard one summer evening, we had been listening to the Firestone Hour on the radio. The guest artist was James Melton, whose last song was "Walter's Prize Song" from The Meistersingers.

"Information Please" followed the Firestone Hour and after that I retired; then I heard the Prize Song again which had probably been taken up as soon as Mr. Melton had finished—I cannot say the singing surpassed Mr. Melton's in quality, though it equalled it, but it did in quantity.

To me the Prize Song is one of the songs, when beautifully sung, that is all too short; one likes to hear it repeated, and that is what I heard for the next thirty minutes.

So far, all the singing seems to be solos, but the whistling always seems to be in chorus. The whistling is always pitched low and is very sweet, surprisingly so; we are apt to think of whistling as something which cannot be classed as music, but the clairaudient whistling is really musical.

A short time ago I heard an old tune whistled that I had not heard for years. If you are under 70, the chances are you have not heard it, but I was able after a while to identify as, "Captain Jinks of the Horse Marines, who fed his horse on corn and beans", very briskly and snappily sung. They followed this with the Austrian Hymn; this seems to be one of the stand-bys.

The beautiful thing about this music heard clairaudiently, is that it is not obtruded upon you. If you are engaged about something else, you do not hear it. When interrupted or your attention is directed elsewhere, it obligingly blots itself out. The only exception to this was the juke-box-like music in the restaurant, mentioned previously.

Clairaudience is a wonderful miracle. It is hard to believe it can be other than a projected thought.

But to me, the greatest miracle is that it was bestowed upon me, one of the most obscure and inarticulate.

It seems it had better have been given to some great writer who could write so convincingly about it, that every skeptic would have been convinced.

What a boon clairaudience would be to such, when it comes to one personally. To know there is no death.

53rd Annual Convention of GENERAL ASSEMBLY OF SPIRITUALISTS

MAY 19-20-21-22, 1949

AT PYTHIAN TEMPLE, 135 W. 70th ST.
NEW YORK CITY

The Convention will open with a Banquet on Thursday evening at the Temple.

On Friday, Saturday and Sunday evenings there will be meetings with a lecture on Spiritualism, and Spirit Messages will be delivered from the Rostrum by gifted Psychics to persons in the audience. Meetings open to the public.

Everett F. Britz, Secretary,
225 Lafayette St.,
New York, 12, N. Y.

PROFESSOR HAD EVIDENCE AT HIS FIRST SEANCE

By D. C. GILES

Several years ago, chatting with some friends in the lobby of a residential hotel in Chicago, my home for many years, the hotel manager approached us and introduced a gentleman who was to be a guest for several weeks, a man from Wisconsin, professor of languages in a small college, in Chicago for post-graduate work at the University of Chicago.

SILENT PUBLISHERS

After that we met casually nearly every day, and one day he said he wanted to ask some advice.

It seemed that he had sent a manuscript to some New York publishers, and had no reply. He was concerned, for acceptance and publication would be beneficial to him in many ways. We counselled further patience.

A few days later he came in somewhat excited and asked if I knew there was a Spiritualist church only a block or so away. Did I ever go?

Then he said, "I have long been curious to see or know something about Spiritualism, or what they claim to know of the unseen. But up in my small town, if I even hinted such a thing, I think the clock in the steeple would stop, and I'm sure I'd lose my job".

HIS MESSAGE

Sunday evening the service turned out to be a memorial for a young lad of the congregation, who had been drowned the previous week, while at a summer camp not far from the professor's home town.

The pastor prefaced his remarks by saying that because the service was memorial, he would not give messages. However, after the dismissal he raised his hand and said:

"Wait a minute friends. There is a man here from out of town who is anxious to know the answer to a certain matter. So I'll just say to him to rest easy, and in a few days he will hear from his publishers, and it will be favorable".

The professor nudged me, and asked if I had told the pastor anything. I said I had not seen or spoken to him, and I was not a member of his church.

As we went out, on either side of the door was a little girl with a basket of flowers. I said: "Well, what's this ", and one little girl said: "we are sisters of the young man who was drowned, and these are in his memory". So I took a rose, and remarked: "I'll put this in a vase tonight and tell my wife about your brother, and maybe she can help him some".

SPIRIT WAS RIGHT

After we were outside the professor said: "I thought your wife was dead".

"She is".

"But you said you would talk with her?"

"I will, just as I would if she were here in the flesh". That seemed a bit too deep for him, and no more was said.

The following Wednesday, the professor came to me with a telegram, saying that his book had been accepted for publication in the fall. But that was not all, he wanted to go to the Wednesday evening meeting and put in a billet. We agreed to meet that evening at the church.

I went, as planned, and handed in a billet in plain envelope, the question was merely: "Helen, have you been able to contact the young man who was drowned?"

THE ANSWER

The asistant pastor began reading the billets, pushing some to one side. Later the pastor came in, and the first one he picked up was mine. He raised it up and asked: "Who asked a question of Helen?"

"I did".

"Well, there is a beautiful lady coming down the aisle. She says that she has found the young man, and they will be good friends".

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